

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, Miss., May 2, 1935

NEW SERIES  
VOLUME XXXVII, No. 18



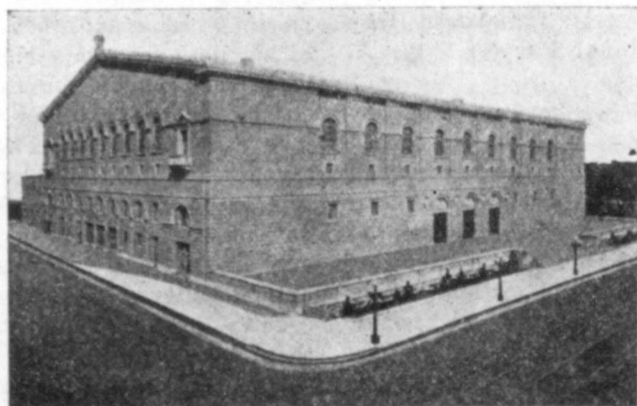
SUNSET ON THE MISSISSIPPI

Seen from Memphis, behind the twin bridges, which carry four railway lines and five national highways across the river.



FIRST BAPTIST CHURCH HOUSE

Where Pastors' Conference will be held preceding the Convention.



THE MEMPHIS MUNICIPAL AUDITORIUM

Costing \$2,000,000; seats 12,500 in the main hall and 6,500 and 2,500 in smaller halls.

## Who's Who and What's What

Pastor Campbell has sent in a list of subscribers from the First Church, Canton. Some of the Lord's best belong to that church.

Dr. L. R. Scarborough recently assisted in a revival meeting in Riverside Church, Jacksonville, Fla. There were 52 additions.

Oklahoma Legislature killed the race track gambling bill. There are still some legislatures which have a sense of moral responsibility.

Thanks to brother Engel, pastor at Marion, for a good list of subscriptions. He is a student at Mississippi College, but doesn't wait till he has finished school to serve the Lord.

Two thousand three hundred and fifty is a lot of people to have in Sunday school. That is the number that greeted Pastor T. L. Holcomb at First Church, Oklahoma City. They wished to cheer him as he goes to the work of the Sunday School Board in Nashville.

Pastor Campbell of Canton goes to New Orleans to preach in a meeting in Valence Street Baptist Church of that city. This is the church made famous by the ministry of Ingram Purser of blessed memory. Under the leadership of its present pastor, Rev. Slater A. Murphy, it has enjoyed a long season of revival, the membership being larger and more enthusiastic now than for many years past. Pastor Murphy will come back to his native state to supply the pulpit of the First Church, Canton, at both services next Sunday.

Pastor D. A. (Scotchie) McCall began a meeting at Cohay Sunday. This is where he grew up among the tall timbers, and the people are glad to have him back again. His absence from Philadelphia was the occasion of the editor's going there for Sunday morning and evening services, to finish up some talks on the Epistle of James which he began a few weeks ago. And we enjoyed the fellowship of the brethren, and the hospitality of brother J. D. Land and his interesting family. The more we see of the Baptists the better we like them.

The months since January first have been busy ones in Hillcrest Church, Dallas. Two training schools in the new Sunday school course and one B. T. U. training school have already been taught. In addition brother Darling taught an extra class in Sunday school work during the day. A total of 146 awards have been delivered. Rev. M. O. Cheek of Hubbard, Texas, led us in a great School of Missions with an enrollment far above one hundred. In the last six weeks we have had about 50 additions to the church. Our revival meeting began last Sunday with fourteen additions and conversions. Dr. Charles Pierce came to us Monday night to do the preaching and is leading in a great way. We will have another training school the week following the meeting for the B. T. U. workers. Plans are being made for a great Vacation Bible School in June. Brother C. I. Darling who came to us last September as Director of Church Activities is proving himself a great worker. Evening services will be held on the lawn throughout the summer.—H. H. Hargrove.

## Sparks and Splinters

Since Alabama voted dry her state bonds have sold at a premium.

Pastor A. C. Parker is holding his own meeting this week in Petal-Harvey Church, where he has served for eight years.

Rev. R. L. Wallace is this week with his brother, W. D. Wallace, in a meeting in Ackerman.

Dr. Kyle M. Yates of the Louisville Seminary will preach the commencement sermon for Mississippi College this year.

W. O. Vaught, Jr., has been chosen Statewide Student Leader by Missouri Baptists, succeeding W. E. Denham, Jr., who will probably begin his work May 1st.

Northern Presbyterians recently suspended Dr. Machen from the ministry for insubordination. The cause was that Dr. Machen believed that the foreign mission board of the Presbyterians was governed by modernists; so he refused to cooperate with it and organized a new agency for conducting foreign mission work.

It used to puzzle us in reading about distances in Palestine to see that such and such places were not so many miles apart, but so many hours apart. It did not compare with our standard of measurements. But now that distance is being reduced and almost eliminated by rapid transit, measuring a road by hours seems the only sensible way to do it.

Word and Way thinks the rocks may be rent asunder at the meeting of the Northern Baptist Convention in Colorado in June, and cites two disturbing questions which will come up, the efforts to form a standardizing association for preachers which will help to locate pastors, and the recommendations of the committee on Social action, which will have a few remarks on the subject of capitalism.

What department in the government has charge of enforcing the truth in advertising requirement? We call upon the pure food and drug department or whatever part of the alphabet has it in charge to look after the tobacco advertising which now is claiming that smoking cigarettes quiets the nerves and renews your energy. Nobody but a simpleton believes it. But unfortunately we have a large number of that sort in the world, and they all smoke cigarettes.

The commencement sermon for Itta Bena High School will be preached this year by Dr. W. E. Farr, pastor of the Itta Bena Baptist Church, May 26. This is an honor, as a local pastor never before preached the commencement sermon in this city. Dr. Farr is loved by the whole town of Itta Bena, and the boys and girls of the high school are delighted that he is to preach their commencement sermon this year.—H. L. Trussell.

PASTORAL CHANGES—W. L. Stagg, Jr., goes from Glenmore to Bossier City, La.; J. G. Cothran goes from Benton, La., to Princeton, Ky.; W. G. Lowe becomes pastor at Tishomingo, Okla.; L. W. Hart from Vance, S. C. to Ardmore, Tenn.; Morris Ford, finishing at the Louisville Seminary becomes pastor of Calvary Church, Kansas City; J. O. Johnston, 68 retires from the pastorate at Okmulgee, Okla.; Rev. J. S. Deaton becomes pastor at Salem, Mo., where he was pastor nearly 12 years ago.

Pastor N. R. Stone welcomed three new members Sunday night with a crowded house at Forty-first Avenue, Meridian. There were 400 in Sunday school. The following week he delivered a series of Bible lectures at Mt. Vernon church, nearby, with the following program: Monday—Bird's Eye View of the Entire Bible. Tuesday—Prophecies of the Old Testament, Fulfilled in the New. Wednesday—The Church When She Began, Her Time of Duration and End. Thursday—Rise, Reign and Doom of the Beast, (Rev. 13). Friday—Christ's Second Advent, 1,000 Years, Reign, New Heaven and New Earth.

Pastor G. O. Parker began a meeting at Magee Sunday, preaching twice a day.

It is said a tunnel will be built under the Strait of Gibraltar 1936-40 to pass trains and automobiles, twenty miles long where the ocean is 900 feet deep, costing \$45,000,000.

The increase in life insurance rates means that sober people are paying the cost of prohibition repeal. "O fools and slow of heart to believe all the prophets have written."

The Christian forces of Georgia are putting up a great fight to save their state from legalized liquor. The election is on May 15, and they will do like Alabama did and like Mississippi did. They will vote dry. "In the name of our God have we set up our banners."

Brother J. A. Ware of the Toxish community recently passed away. Brother Ware was one of the best men in Pontotoc County. For a number of years he was deacon at Toxish. His father was a Baptist minister, and once served the church at Toxish as pastor, R. L. Ray, Jr.

It is nothing to the credit of Mississippi that nearly seven times as much is spent for each white child's schooling as spent for each colored child. The figures given us are \$43.34 and \$5.45 respectively. Do you think God doesn't know or care, or that He will not judge?

The Temple Baptist Church, Wilmington, N. C., of which Dr. Arthur J. Barton is pastor, closed its revival of two weeks duration Sunday night, April 21. There were 20 additions by baptism and one by letter. The preaching was done by Dr. John W. Ham of Atlanta, Ga., and the music was conducted by Roger M. Hickman, gospel singer of Petersburg, Tenn.—H.

Dr. Geo. W. Truett is said to be the commencement speaker at Crozer Seminary in June.

It is said that in the United States 44 per cent of all that is spent goes for luxuries, while one-fourth of one per cent goes for religion. Again we are told that only 37 per cent of the people are connected with any religious organization. There is still much land to be possessed.

The Watchman-Examiner says: "There are 200,000 radio sets used in the City of Shanghai alone. The broadcasting system in Shanghai is owned by Christians and every day Christian programs, mostly in Chinese, are sent out. These programs consist of sermons, devotional services, health talks by Christian physicians, and home department addresses. It is supposed that including the City of Shanghai more than a million Chinese receive these radio broadcasts daily."

The program for the Central Mississippi Preachers' Conference meeting in Jackson, May 6 at 9:30 a. m., deals with the Southern Baptist Convention and includes fifteen minute talks as follows: After Devotional by H. M. King, 9:30 to 9:45; Should We Have a Sermon at the Convention? B. H. Lovelace; Should We Have a President's Address? B. E. Phillips; Should a President Serve More Than One Term? J. L. Boyd; What Other Conferences Should Be held? P. I. Lipsey; What Items Should Be included in Social Service? Webb Brame; Best Plan for Debt Paying, C. J. Olander; Should any Change Be Made in Apportionments? O. C. Estes; Do We Tend to Centralization? M. J. Derrick; Have We Adhered to the Original Purpose? W. A. McComb. General discussion.

A good many years ago we knew a small boy who while gathering plums in a thicket turned over a bee hive just to see what the bees would do. He found out. It took the whole family and the doctor to pick the bees off of him and the stings out of him. A short time ago a group of editors of various secular publications were clamoring for the repeal of the eighteenth amendment. They got it, and now they can't understand why we should have such an increase in automobile accidents. Just smell the breath of the drivers and you will find out. An old negro had been suspected of stealing his neighbor's onions. He protested indignantly and a little later brought in a polecat, remarking, "Boss, here's the fellow what's been stealing your onions."

Elsewhere is given an account of the resignation of Dr. W. E. Farr at Itta Bena, effective in July. He has always been much in demand for evangelistic work.

"He is the truly educated man," said Dr. John A. Broadus, "who has these four traits: breadth of view; power of patient thinking; soundness of judgment; clearness and force of expression."—Ex.

To Alaska a group of pioneers is making its way under government supervision. A thousand men, women and children are being shipped and will build their homes in Matanuska Valley. It is the spirit that wins.

A woman in Little Rock was sentenced to one year in prison for drunken driving. The fight is on with the state of Arkansas legalizing liquor sales and sending them to jail for drinking it. Dox Quixote tackled a windmill, but here is a scrap in which one party is beating up his own face.

Over the radio one day last week the Mississippi College quartet gave an interesting program dedicated to the workers at Baptist Headquarters in Jackson. Prof. Chester Swor was the announcer, and he knows how to say much in fine words. The quartet consists of Messrs. Gunter, Love, Farr and Hoover.

And now a well known columnist writing about the appearance of women drinking at bars in Kansas City and elsewhere, calls it an "out-growth of the prohibition speakeasy." Of all the villainous slanders, we have seen this excelled in an effort to attribute all wickedness to prohibition.

They must be pretty comfortable in the federal prison in Atlanta, or else there is a serious reflection on Mississippi. One prisoner from this state now serving a term in the Atlanta prison when told he would be paroled, protested, "I don't see why you want to turn me out; I'm a good Democrat."

In Georgia and South Carolina orders have gone out to the proper officers to see that negroes were put on the list from which juries are drawn. This is in consequence of the ruling by the Supreme Court in Washington in the Scottsboro, Ala., case that negroes are deprived of their constitutional rights when tried in courts where negroes are not permitted to serve on juries.

Pastor S. E. Sumrall had a Home Coming Day at Soso church, ten miles west of Laurel last Sunday. The pastor preached in the morning and the afternoon was given to former pastors. Bro. Sumrall says this is one of the most ideal communities in the state. A new church house was completed in December, a modern brick building completed and paid for. The need for it was seen last summer when the church had a great revival.

"Rural Church Problems" is a new book by Jno. Wm. Jent, Th.D., LL.D. Dr. Jent is Dean of Faculties of Oklahoma Baptist University, and has specialized for many years in the study of the country church. He has taught in Missouri and in Georgia. He has been called upon in many states to lecture on the Country Church, and the most favorable expressions of opinion have come of his work by competent judges. This is a time when the country church is being given special consideration in all our denominational gatherings and discussions. This book will help country pastors and churches to do their best work. The author is in thorough sympathy with them, and knows their problems at first hand. The book ought to have a wide and careful reading. The author believes in the country church and the country pastor. The discussion gathers around these special topics: The Rural Geneses of Rural Churches, Constituency of the Country Church, The New Testament Model, The Pastor Problem, Administration, Enlistment, Organization, Money Problem, Denominational Problem, Changing Conditions, Perspective, Development. The price is seventy cents for single copy. Published by Oklahoma Baptist University Press, Shawnee, Okla.

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**"BELIEVE ON THE LORD JESUS CHRIST"**

Jas. A. Bryant

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Acts 16:31

In the sixteenth chapter of the Acts we find Paul, Timothy, Silas and Luke, probably others, on their way to prayer meeting. A young woman, who was possessed with an evil spirit—a fortune teller, followed them crying out "These men are servants of the Most High God, which shew unto us the way of salvation." She kept this up several days until Paul was vexed. He turned to her and commanded the evil spirit to come out of her. He spoke in the name of Jesus Christ. The young woman was relieved of the evil spirit and her masters saw that she could no longer be profitable to them in the business of sooth-saying. They were angry with Paul and his associates. They took Paul and Silas and brought them before the magistrates and made a severe accusation against them. "These Jews trouble our city." The people were aroused. The magistrates tore off their clothes and commanded that they be beaten and cast into prison. The people were undisturbed until they saw that the religion of these Jews was interfering with their business. They ignored them as they went on with their praying and hymn singing. So it is today. When a covetous and idolatrous generation have their pocketbooks tapped by the Gospel of Christ they immediately raise the howl "You are robbing us of our God-given liberty." A materialistic world would be let alone in its pursuit of gain. It is at ease as long as the church and her forces go on with their hymn-singing, sermonettes, canvasses, censuses, socials, and efficiency conferences, and let it alone. The Gospel program is ignored as long as it deals in generalities and lets their idolatrous consciences alone.

One of the indications today that the church is sick that she is ignored rather than opposed.

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In the jail, in stocks, after being beaten on their bare backs, we find Paul and Silas at midnight singing and praying, praising God. Their influence didn't keep them out of jail but their power laid hold of God. An earthquake shook the jail doors open. The jailor was beside himself with fear. He ran here and there. Suddenly he was convicted that he was not right with God. He came trembling to Paul and Silas and asked the question, "Sirs, what must I do to be saved?" Surely under circumstances like this the correct answer will be given. No preacher should ever deal in generalities and thus confuse his hearers so that the "way" is covered rather than revealed. The answer: "Believe on the Lord Jesus Christ and thou shalt be saved; and thy house."

We find three foundational truths here: FAITH, LORD, SALVATION.

I. FAITH. Trust, confidence. Faith means the committal to Christ of the whole man. The mind, affections, the will, the possessions, the body. Man is one person. God has to save the whole man or none of him. Our churches are filled with people who are half saved. That means they are wholly lost. Many a person who is a church member thinks he is saved because he believes with his head that Jesus is the Son of God. His affections, will, and possessions are at the disposal of the world-ruler, Satan. Faith in Christ that brings salvation means the unqualified surrender of the whole man, for time and eternity, for good or ill, to Him who bought us with his own blood.

Faith means an agreement with Christ concerning sin, self, and salvation. When a person exercises saving faith in Christ he takes Christ's attitude toward sin. He despises it. He recognizes it everywhere. There is no question in his mind as to the identity of sin. He sees sin as the transgression of God's holy law by a sane, willful, unholy person. He sees himself as a condemned sinner guilty in the sight of God. His guilt is a burden to him. His only remedy is to throw himself on the mercy of God in Christ.

Faith means an agreement with God about salvation. He sees that nothing he can do can augment his salvation. It is not faith and church-membership. It is not faith and good works. It is all of grace. The favor of God and that alone can save him.

Faith also means an alliance with Christ in his purpose of world-redemption. This alliance is not wholly understood at first. It appears first as an earnest desire to tell some close friend about such a Saviour. The joy received from such witnessing grows and gradually unfolds until the young Christian has cemented an indissoluble alliance with Christ for the evangelization of the world. If this alliance is not formed in spirit, in deed, and in truth, salvation has not come to that individual. One indication of physical life is the desire and ability to propagate the species. This is also true of spiritual life. Christ himself said: "He that is not with me is against me." There is no neutral ground. We need to preach this truth until all our people know where they stand in the sight of God. Christ and his program of redemption are identical. If we believe in one we must accept the other. If he is wrong about his purpose then he may be wrong about his ability to save. You must have faith in his program in order to have faith in him. Faith leads to action else it is not faith, only an intellectual assent. Which means: "I will believe when I see it done." If you are not willing to stake your soul, your possessions, your mind and body on the promises and claims of Jesus you do not have the faith that brings eternal salvation.

II. LORD. Master, Ruler. "Lord Jesus Christ."

If there is any place in the world or out of it, if there is any life, where Christ is not or cannot be Lord and Master then such place and such life will be destroyed. "He must reign." He must have the last word about his creation and about his children. "In him all things hold together." When he is not Lord there is disintegration and death. If you do not accept his Lordship you cannot know his Saviourhood. He is one Person. He is Lord and Saviour. He cannot be dissected into several parts for the convenience of a selfish world.

He is Lord by right of creation. "All things were made by him." The creature has no claim upon the Creator except his favour. The creature is at the disposal of the mercy of his Creator. If he rebels he is destroyed.

He is Lord by right of redemption. Christ loved his poor straying creatures enough to bear their sins in his own body on the tree so that they might come back to Him. When they come back as redeemed sinners they come back as slaves to a loving master. We belonged to him in the first instance, now we are doubly his because we have been bought back. If man could come to Christ without receiving him as Lord then he would go away in the same manner. It is peculiarly necessary that Christ be the LORD if we are to remain his children. If a man cannot save himself in the first place he cannot keep himself saved after Christ saves him.

Christ is Lord by Divine appointment. God hath made him both Lord and Christ. God the Father is in agreement with Christ the Son that Christ is Lord. If we believe in the idea of an Omnipotent God we must accept the Lordship of Christ. If God was wrong in His appointment of Christ as Lord then He could have been wrong in sending him as our Saviour.

Christ is Lord by his inherent right to be Lord. By his own nature, works, sacrifice, character, superb personality, he has the right to be Lord. There is a leader in every crowd. The rest look to him in an emergency. If we, as the children of God, expect to look to Christ in the emergency of the judgment we must look to him now as Lord. If he is to successfully plead our case before the judgment bar then we must now have our respect, loyalty and devotion.

III. SALVATION. "Thou shalt be saved; and thy house."

Salvation is a big word with a depth of mean-

ing. The salvation which Christ gives us is not the salvation of the physical body. We shall receive a glorified body which shall grow out of this present body. Salvation means the preservation, the guarding, the keeping, the renewing, the protecting, of the whole individual for the whole of time and eternity. This salvation had its beginning in the mind of God from before the foundation of the world. It is forever settled when the individual surrenders to Christ and accepts him as Lord and Saviour. It continues as he grows in grace and learns to master himself, and the world about him. It is complete as far as we know when he is raised to meet Christ at His return. Who knows but that the redeemed hosts of Christ shall tell the "story" to other worlds and assist the Master in subduing all things and peoples unto himself?

God would not put His Spirit within a man if He expected that man to be lost. Neither would He put His Spirit in a man if He did not expect to rule in that man's life. The soul is saved. The life is saved. The influence is saved. The talents are saved. The will is saved.

There is no such a thing as the soul being saved and the life being lost. If the Christian rebels against his Lord he will be chastised and whipped into line. God doesn't intend to be dishonored and disgraced by His children. He will show to the world that He loves His children and expects to bring them into submission to him that they may grow into likeness to himself. This chastisement itself is a witness to the world of the love of God, the mercy of God, the wisdom of God. If a redeemed sinner refuses to give to the cause of Christ a reasonable financial support, then God sees that he is relieved of it and also reminded why. God doesn't need the money, He will get that. Rather it is already His. What He wants is loyalty.

The salvation of the life, influence and talents, is a progressive salvation. This salvation is guaranteed at regeneration—i. e.: when saving faith is exercised. God puts all His resources into this salvation. It cannot fail. Man must co-operate for this salvation to progress smoothly and rapidly according to the will of God. But regardless of how it progresses it will take place. God's honor is at stake. The colors of heaven are waving over the soul and there can be no defeat. God rules or He over-rules every individual until His full purpose is complete in him.

This salvation includes the will. The will is the citadel of the human soul. "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Why call ye me Lord, Lord, and do not the things which I say?" After a person has revealed unto him the will of God on any matter and he has been convinced that it is God's will, yet he will not obey—he is lost.

Our trouble now is that we as preachers do not know what God's will is concerning His kingdom. We do not understand just what God's plan is for bringing in His kingdom, and therefore we cannot tell His people.

The will is a great power. It is more powerful than matter. Matter is not going to be saved. It will be burned up. We have been trying to save the world instead of the individuals in it. Matter is just here for the will to have something on which to exercise. When its purposes are served it will be removed. The will will remain. The human spirit will continue. The will reaches its highest glory in alliance with the will of God.

In view of the stainless life of Jesus Christ, because of his sacrificial death on the cross, and because of his resurrection, in the face of the coming judgment men should "Believe on the Lord Jesus Christ."

Tylertown, Miss.

—BR—

Dr. W. W. Hamilton has been with Pastor L. G. Gates in a gracious revival with First Church, Laurel. There were 77 additions to the church, 55 of them by baptism.

# Editorials

## A WOMAN THAT DIDN'T TALK

This word is spoken in no flippancy spirit. Quite the contrary; for we are talking about the mother of the Lord Jesus, and about a quality of mind which is deeply serious and needs to be spoken of in the most serious way. So far as we have been able to observe there is no particular difference between men and women in the matter of talking. There are some of both who talk a great deal without saying much, and there are some of both whose words are words of soberness and genuine wisdom. They are easily picked out in any community or in any company.

It is quite probable that our age tends to hurry and therefore to shallowness. Most things that are said and done today are out in open publicity, with a tendency to garishness and strong colors. The blare of the radio and the bizarre features of the movies are characteristic of our contemporary state of mind. So much so that the words here used to describe present conditions give no offense to the artistic or esthetic sensibilities of our people, even if they are understood.

Loud talk, unrestrained expression of emotion, young girls striding down the middle of the streets; no, not on the sidewalks, that would tend to restrain their liberty, these are the signs of the times. Big headlines in the newspapers; thrills in all that we read; brass bands in the church house; clanging and clamor of cymbals; a jumping jack in the choir loft; a loud speaker behind the pulpit, a mob in the assembly hall, a calliope to lead the procession; are these our ideals. It is time to stop a minute and think. Can we be quiet long enough to think? Some people might take the "big jitters" if they were required to stand still a minute.

Wait a minute: don't get the impression that we are advocating the notion that everybody should dress in sober, colorless garments; that laughter should be suppressed; that it is a sin to be happy. Quite the contrary. But the noise is giving the world a headache; and the strong colors are blinding people, and our uproariousness is drowning out all healthy thought and action.

But back to the woman who didn't talk. It was said of Mary the mother of Jesus that she "kept all these sayings in her heart." Twice this is said in the same chapter in Luke; once when the shepherds had visited them in Bethlehem, and again after returning from the temple when Jesus was twelve years old. Such incidents doubtless set many another dame to chattering, and men were publishing it around the whole community. But Mary pondered them in her heart.

A certain measure of conversation is conducive to mental activity, but people must take a little time off if they expect to do anything worthwhile. Reserve is one of the finest qualities in womanly character. Self-restraint is the finest discipline for us all. We have made a few visits to the eastern slope of the Rocky Mountains. We were deeply interested, as we climbed the mountain side through the canyons, to hear the ripple of the mountain streams as they came tumbling over the rocks by the roadside. We had seen how these streams sustained all life at the foot of the mountains. People and trees and grass and flowers and fields were fed by them. But as we kept climbing the mountain we came again and again upon the quiet lakes far up in the hills. They seemed to breathe softly under the gentle winds. They smiled back as beautifully as a maiden as the sun looked down serenely upon them. These quiet lakes were fed by the snows which had fallen noiselessly upon the mountain tops. Without a sound these fields of snow had fed the lakes and the lakes were feeding the streams that rippled in laughter down the mountain side.

This we thought is the picture of those who in quiet meditation, pondering the works and word of God in their hearts, are supporting the world with sweetness and joy and life. "In quietness and confidence shall be your strength." Is. 30:15.

## ISAAC—JACOB—JOSEPH

These men were Depositories of the Promises. God promised Abraham that He would make of him a great nation, that He would give him the land of Canaan, and that in him should all the families of the earth be blessed. These promises were committed and entrusted to the descendants of Abraham, and they guarded them jealously, treasured them affectionately and transmitted them faithfully. You will recall the words of Paul in his first letter to Timothy, "O Timothy, put a garrison around the deposit," or "Guard that which is committed unto thee," 1 Tim. 6:20. And his words again in the second epistle, 2 Tim. 2:2, "The things which thou hast heard from me among many witnesses, commit (deposit) thou to faithful men who shall be able to teach others also."

It was such a trust which the writer of the letter to the Hebrews had in mind when he says in the eleventh chapter: "By faith Isaac blessed Jacob and Esau even concerning things to come. By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones."

The promises of God to Abraham were a sacred treasure. They were a family possession and heirloom. They were the articles of faith of a coming nation. They were the hope of all the future world and of all the races of men. In these promises to Abraham were contained all the hope of eternal redemption for the whole human race. They all knew that in the seed of Abraham was involved the purposes of God's grace, for the whole world, and that they were the depositories and transmitters of His covenant.

The days came and went; the years swept by; changes were occurring. Abraham passed; Isaac waxed old, and he must pass the treasure along. Jacob came to the end of the way in a strange land, and he lays his hand on the next generation. Joseph had fulfilled his mission in Egypt, and knows that Egypt is not their home. His heart turns back to the land of promise, and he gives direction that his body shall be laid to rest back there. The people must not forget their mission nor be unmindful of the promises of God. They must keep faith with God and God will keep faith with them.

These men are exemplifiers of the word at the beginning of the chapter: "Faith is the testing of things hoped for, the conviction of things not seen." If we would exemplify faith, we must cleave to the promises of God, guard them as a sacred deposit, and be true to our trust in giving the gospel of His grace to a needy and perishing world. We too are stewards of the mystery of the gospel.

Dr. W. M. Bostick, pastor of Parkland Church, Louisville, Ky., has just closed a two weeks' evangelistic campaign in the First Baptist Church, Madison, Ind., H. M. Harris, pastor. Brother Bostick preached with great sincerity and effectiveness. Thirty-one came forward to unite with the church. The singers, Mr. and Mrs. David M. Hughes, Newport, Ky., greatly endeared themselves to the church; vibra harp was a novel and attractive feature. The effects of this revival will abide.—Hendon M. Harris.

Judge John S. Candler, leading the prohibition fight in Georgia says, "You don't have to vote for everything bad that comes along in order to be a Democrat in Georgia."

## IN THE REGENERATION

The English word regeneration is found only twice in our New Testaments. And in these two cases it does not appear to refer to the same thing. Once it is used by Jesus as recorded in Matthew 19:28. Once it is used by Paul in his letter to Titus, 3:5. The idea or ideas conveyed by this word are found elsewhere in the New Testament but not the word itself. We have adopted the word regeneration into our theology and identify it with the new birth, about which Jesus spoke to Nicodemus. This is the meaning of it as used by Paul in his letter to Titus, where he says, "According to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit." Here it seems plain that he is talking about the regeneration by which the individual Christian is born into the kingdom of God.

But when Jesus uses the word it seems to have a wholly different reference, not to the rebirth of the individual but to the making over the world into a new world, by means of the preaching of the gospel of the kingdom of God. Here are the words of Jesus and the connection in which they occur. The rich young man had just been to Jesus to ask how he was to inherit eternal life. Jesus concludes the conversation by telling him to sell all he has and give to the poor, and come follow Him. The young man turned back—turned away sorrowful for he was rich. Jesus too was troubled. He loved him, sympathized with him, and says sadly to his disciples, "It is hard for a rich man to enter into the kingdom of heaven." He has so much to give up. Peter says, "Lord we have left all and followed thee," and then in simple unconsciousness of the selfishness which prompted him, asked, "What then shall we have?"

Jesus is tender with him and gives him two answers, one a promise, the other a rebuke. The rebuke is the parable of the laborers in the vineyard with which we do not now have to do. The promise is what we are studying. And the promise is this: "Ye who have followed me (as the young ruler declined to do), in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"In the regeneration," that is what we are concerned about now. They could not follow Jesus in a personal new birth, for he did not have a new birth. They could follow him in his conception of making over the world in which they lived. They could get the conception of His purpose, they could accept His ideas of remolding the world; they could enter into His plans for it; and be instruments in the accomplishment of that purpose.

But the proper punctuation is probably found in the American Revision, "In the regeneration when the Son of Man shall sit on the throne." The idea is that Jesus being enthroned in heaven will make a new world. The word is palinogenesis, a second Genesis, the story of making the world over again. The first Genesis (of which Moses tells us) was forming a world out of nothing and then shaping it out of chaos and putting it into orderly operation. Jesus takes a world thrown into confusion by sin and rearranging, reordering it.

Just as man, the individual man is made over, so the world must be made over. There is no doubt of the need of it. Things are sadly out of kilter, out of harmony. Jarring discord and strife seem to be the characteristic condition of the natural man and his entire history. Confusion and disintegration have to be overcome. Falling apart, going to pieces are the tangential tendencies. World wars, national antagonisms, race conflicts, class enmities, social strife, economic estrangement. What can bring kosmos out of this chaos? Those who believe in Jesus still believe that He who said to the wind and waves, "Peace, be still," can and will still the turbulence of men's souls, and make a new world out of the old.

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as to how and when He will do this, but there is thorough agreement as to the fact that He will do it. This difference is sometimes expressed in great warmth, sometimes with great volubility and personal assurance not unmixed with bitterness. There are those who believe that this renovating process goes on through the centuries, and more and more will come to consummation by stages of victory. They believe that the apostles and their successors in service are the agencies for thus bringing in the kingdom of God, which culminates in the return of Jesus and the descent of the New Jerusalem.

There are others who believe that these changes cannot and will not be brought about except by the return of the Lord and the violent overthrow of all opposition. May not one venture to suggest that it is possible for both to be right. Certainly it is ours to do now what we can to remake the world by the spirit and teaching of Jesus. The consummation of the task is only possible by His personal interposition. The word *palin-genesis* (regeneration) would seem to indicate a process rather than a consummation. And it is in this process that we are today involved. The teaching of these apostles is to be determinative and decisive in the issue. Until the conduct and relationships of men are according to these the work is unfinished.

—BR—

#### BAPTIST BIBLE INSTITUTE NOTES

W. W. Hamilton, President, New Orleans, La.

—O—

The Baptist Bible Institute breakfast will be held in connection with the Southern Baptist Convention at Memphis in the Plantation Room of Hotel Claridge at 7:45 a. m., Friday, May 17th. The price will be 50c. All former students and friends of the Institute are urged to attend. The Claridge is near the Auditorium.

Dr. C. Oscar Johnson, former president of the Northern Baptist Convention, and pastor of the Third Baptist Church, St. Louis, Mo., is to preach the baccalaureate sermon and deliver the commencement address on Thursday, May 9. We expect visitors from the nearby states.

The Baptist Bible Institute students have secured enough money to purchase one new bus for the practical activities department and are continuing their solicitation of funds for the completion of their undertaking.

Already seventy-four applications have been received for enrollment next year and from present indications the 1935-1936 session will be one of our very best. The Baptist Bible Institute will have a great report at the Southern Baptist Convention.

The bonded indebtedness of the Baptist Bible Institute has now been reduced from \$200,000.00 to \$163,000.00. We have reduced our obligations by \$37,000.00 since the beginning of the Hundred Thousand Club.

We are in the midst of our Baptist Church Music Conference which is in charge of Prof. E. O. Sellers as general director, and is being assisted by the following: Dr. Everett Gill, European representative, Southern Baptist Convention; Dr. Carl DeVane, Immanuel Baptist Church, Alexandria, Louisiana; Dr. John A. Huff, First Baptist Church, New Orleans; Dr. B. Locke Davis, First Baptist Church, Gulfport, Mississippi; Professor I. E. Reynolds, Southwestern Seminary, Seminary Hill, Texas; Prof. William C. Webb, Organist, Christ Church Cathedral, New Orleans; Dr. Everett Gill, Jr., pastor St. Charles Avenue Church, New Orleans; Dr. W. W. Hamilton, Prof. A. E. Tibbs, Prof. J. Wash Watts, and Prof. M. G. Beckwith, Baptist Bible Institute; Mr. John Ramond, First Baptist Church, Shreveport, Louisiana.

—BR—

"Cheer up, grandma, don't you cry,  
You'll wear diamonds by and by;  
When the Townsend plan goes through,  
How we all shall envy you.  
"Whoopee! Grandma! Keep alive!  
Life begins at sixty-five."

—Ex.

#### DO IT NOW!

—O—

Did your church adopt a budget for 1935? Did it make a worthy provision for the causes of Christ represented in the Cooperative Program of Southern Baptists? Did it put on a real every member canvass, making an earnest effort to enlist every member of the church in the support of the whole program of the Master? If not, now is the time to do it.

Are you a member of a country church? Has your church adopted a systematic plan for the support of the church? Do the members of your church "Honor the Lord with their substance and with the first fruits of all their increase"? Do they bring the whole tithe into the Lord's storehouse and seek to lead them to consider planting, cultivating and harvesting an acre for God, or some other project, such as dedicating a pig, sow, some chickens, etc., to the Lord. This dedicated acre or project to be considered as leading to and not as a substitute for God's plan of dedicating the whole unto the Lord and bringing Him His tithes and offerings as a recognition of stewardship. Now is the time to decide on the plot or project to be dedicated to the Lord. Do it now!

Have you made a pledge to the budget of your church, to missions or to the Baptist Hundred Thousand Club? Pay it now, before the end of this Convention year on April 30th.

Have you been especially blessed, either in a material or spiritual way? Then make thank offerings over and above your regular weekly gifts to the church budget. Are you among those who failed to make a pledge to the support of your church and kingdom causes? Then let me urge you to get in on this important program of teaching, preaching and healing before the end of the year. Know the joy that comes in feeling that you have had a part in this worldwide program for the Master. Do it now!

A recent issue of the Southern Baptist bulletin service says, "There are six good and sufficient reasons why each one of us should do our level best to make April a great month for Home and Foreign Missions." They are these:

1. It needs to be done.
2. It can be done.
3. It will bring victory.
4. It will bring joy.
5. It will bless the world.
6. It will glorify the Master.

You can have a part in making April a great month for the Master by praying for missions and missionaries, preaching missions, and, above all, by practicing what you preach by making a liberal, sacrificial offering to missions before April 30, and encourage others to do likewise. Do it now!

A. F. Crittendon.

—BR—

#### W. M. U. DEPARTMENT

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(Continued from page 8)

the red heart color scheme was carried out. The games were related in some way to hearts. Each child wore a heart with the picture of a Home Missionary on it. (Pasting these pictures had been part of the handwork).

After the games, a table decked with red crepe paper with a punch bowl in the center was brought into the room. Members and visitors thoroughly enjoyed cakes and punch. These were supplied by Circle Three, our fostering mother circle.

Our membership was greatly increased, our leader's heart was made glad, and Focus Week was a blessing to all of us.

Yours sincerely,

Sue Vandiver, Sunbeam Secretary.

—BR—

Dr. L. E. Barton preaches the commencement sermon for Tuskegee May 26.

Mrs. Modena Lowrey Berry becomes vice-president emeritus of Blue Mountain College after 62 years of service in this institution. She will continue to mother the girls.

## LET'S GO

By A. L. Goodrich, Circulation Manager

#### THANK YOU

Miss Lora V. Smith, New Albany; Rev. L. E. Lightsey, Montrose; Mr. F. C. McIntosh, Fayette; Mrs. T. C. Lowrey, Blue Mountain; Rev. J. W. Kitchens, Mathiston; Rev. O. O. Hailey, Harrisville; Mr. Raymond Butler, Corinth.

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#### HONOR ROLL

Fayette Baptist Church, Rev. L. E. McGowan; Senatobia Baptist Church, Rev. H. L. Martin; Oakland Baptist Church, Rev. J. H. Page; Blue Mountain Baptist Church, Rev. J. S. Riser, Jr.

Dr. Cammack thinks that drunken drivers of automobiles are likely to restore the business of travel to the railroads.

Evangelist T. T. Martin of Blue Mountain, Miss., has just closed a good revival with First Baptist Church of Pritchard, Ala.—W. M. Fore, Pastor.

One grocery store in Jackson last week put in big letters on its show windows, during the state teachers' convention, "Welcome Teachers; Fresh Brains, Pig Liver," etc., etc.

The sympathy of a multitude of friends goes out to brother J. A. Rogers of Amory in the death of his wife. It has been our privilege to be entertained in her home and to know something of the gentleness and efficiency with which she presided in it. May our Father comfort his heart.

Jno. E. Barnes, Jr., will assist his father in a meeting at Ocean Springs June 5-12; also at Toulminville church, Mobile, June 16-26. He is returning from his first year at the Louisville Seminary.

Some of the brethren are keeping up the fight to get the folks who report revival meetings to quit saying that brother So and So "did the preaching." Keep it up, but it is a case against total depravity, original sin and everything. We still hope the brethren who "do the preaching" are doing it no harm, in spite of reporters murdering the English.

Pastor M. A. Davis begins the revival meeting at Union Friday of this week, pastor preaching by request of the church, J. R. Parker of Philadelphia leading the singing. Prayer is asked for revival and saving of souls. The work has been going well. There was a B. T. U. study course in March and a Sunday school training course the past week, led by Miss Cameron, using "The Book We Teach." There were 177 in Sunday school last Sunday and 92 in the B. T. U.

Clarksdale First Church began their meeting Sunday with fine prospects. Dr. W. F. Powell of Nashville came Monday to preach for ten days. On Sunday there was a fine congregation, Pastor Boston preaching Sunday and Monday. There were eleven additions, nine by baptism. For several weeks the pastor has been making good preparation, and the members are praying and a committee has been doing house to house visiting. Pray for the work in this meeting. S. S. attendance last Sunday 450; B. T. U. 127.

Pastor Otis Jones had Rev. Bryan Simmons with him in a ten days revival meeting at Bude, in which 29 were added to the church, 24 by baptism. In spite of much sickness and three funerals, the house was filled at almost every service, morning and night. There was fine co-operation on the part of other denominations and the citizens generally, all business houses closing during the hours of service. Brother Simmons brought soul-stirring messages and did untold good. He had the children memorize 26 scripture passages beginning with the 26 letters of the alphabet, and at the close of the meeting they were asked to recite them. Seventy-five took part and twenty-six made a perfect score. The church is grateful for the prayers of friends.

### PRE-CONVENTION CONFERENCE OF BAPTIST MEN

J. T. Henderson, Gen. Sec.

This conference is to meet at 2 p. m. May 14, in the Bellevue Baptist Church, Memphis, Tennessee, and continue through three sessions; the committee has invited Dr. Everett Gill of Bucharest, Roumania, to deliver the closing address, which is set for 11:30 a. m. May 15.

The afternoon and morning sessions will be devoted largely to reports from church, association and state brotherhood activities, and to round-table consideration of practical measures.

At the evening session of May 14, inspirational addresses will be delivered by Judge H. L. Anderson of Alabama, on "Giving the Lord's Work First Place"; J. H. Anderson of Knoxville, on "The Layman and His Money"; and by Dr. R. L. Sanders, Memphis, on "Men and the Kingdom."

There is evidence of a growing interest among the Baptist men of the South and therefore reason to expect a large and representative attendance at this meeting. Brotherhoods will, no doubt, plan to have four or more men travel in the same auto and thereby greatly reduce the expense.

It is highly important that we laymen make our plans to remain through the sessions of the Southern Baptist Convention.

### SPURGEON NO PHARISEE!

By Rev. A. Cunningham-Burley, London

Spurgeon was an omnivorous reader. He frequently passed on to his great congregation the results of his meditations. The following lines show the character of the man:

I was reading the other day in a very delightful little book, entitled, "Never say 'die,'" which is admirably calculated to comfort a seeking soul, these few words, which struck me forcibly. The writer says, "All our righteousness are as filthy rags. If you will bring your good living and your precious righteousness to Christ you must make sin of the whole lot—there is nothing else you can do with it—and ask to have it all forgiven; the man who will be saved by his own righteousness says hopelessly, 'Die,' to his own soul. You must cast all this splendid rubbish of yours on the heap along with the oaths and the lies, the drinkings and Sabbath breakings, and the foul living, and let the ever-flowing stream that keeps eddying round wash it all away." As I read it I thought,—"That is what I will do with mine: I will put my sermons, my prayers, my almsgiving—everything else—on the same heap as my sins, and let them go together. Lord, be pleased to forgive all mine iniquities, my good works and my bad works. I might have tried to sort them a little, but one is so much like the other that I fling them all overboard, and swim to glory on the cross. We have no hope but in our Lord Jesus: we need pardoning mercy for all we have ever done, for sin has mixed with it all. I advise you, my hearer, to put the whole life you have lived into one lump, and say, "Lord, forgive me the whole of it: I cannot acknowledge every sin, for I do not know them all; sin is such a subtle thing that it has penetrated into my most holy thoughts and desires, but, Lord, cleanse me from all sin through the atoning blood."

Five deacons were ordained at Mt. Olive church, Sunday, and Georgetown had a similar service the Sunday before.

In the set up of the Emergency Relief Administration, President Roosevelt expounded six principles, one of which is, "See to it that persons employed on projects are taken from relief rolls, and not on political recommendations." We hope this is to be taken seriously, but there are some indications that in Mississippi (we know little of other states) it is accompanied by statewide political agitation. We hope it will not degenerate into a partisan political scramble.

### IN COMPLIANCE WITH DR. MASTERS' REQUEST

Arthur J. Barton

In its issue of April 25th the Western Recorder carries an editorial by my good friend Dr. V. I. Masters requesting that I have something to say to the Baptists of the South on the proposal, which it is presumed will be brought before the Convention by Dr. Edward M. Poteat, Jr., as chairman of a special committee appointed at Washington City, under resolutions offered by Dr. Poteat, proposing the establishment of a Social Service Research Agency for Southern Baptists.

It is difficult to write about the matter because I do not know what the special committee will propose. When this committee was appointed at Washington City I was made a member of it, but later on, well in advance of the next meeting of the Convention, I resigned as a member of the committee, thinking that my position as chairman of the Social Service Commission probably made it inexpedient for me to serve as a member of the committee. I am therefore not advised as to what plans Dr. Poteat or the committee may have in mind.

As will be recalled Dr. Poteat was not present at the last Convention and no written report was made. A verbal statement was made by Dr. John A. Davison requesting "continuance of the committee for report next year and the request was granted." (Convention Annual, Item 47, Page 84).

After the Convention a report was published in some of the papers by Dr. Poteat. As I understand it, this was a tentative report. Its publication was doubtless for the information of the denomination. It may be presented to the Convention in the form in which it was published or it may be changed. In brief the report as published would provide:

1. That the Sunday School Board be instructed to provide an office in its building in Nashville and provide a budget of \$5,000.00 a year for expenses.

2. The election of a Research Director by the Executive Committee of the Convention "in consultation with the Social Service Commission."

3. "In collaboration with the Social Service Commission, there should be prepared an annual report presenting illustrative material in case studies, and suggesting a basis for an aggressive and far-reaching denominational program."

One cannot discuss in details a report not yet presented to the Convention and I am sure Dr. Masters and our people in general will not feel that I could enter into a definite discussion of what the special committee may report.

However, upon the general situation some observations may be allowed in compliance with Dr. Masters' request:

1. Southern Baptists believe wholeheartedly and unwaveringly in the fundamental doctrines of grace, regeneration and salvation for the individual. This is the essence of the gospel. If I may so state it, it is the starting point at which the gospel begins for all the work it is to do in the world.

2. Southern Baptists are equally committed to the belief that a genuine gospel, genuinely preached and sincerely accepted by the individual, produces fruits in the individual life, and, through individual life, in the social, economic, business and civic life of the people. A gospel that has the power to regenerate and save the individual has the power through saved individuals to transform the social order, and every saved individual is under the inescapable obligation to contribute his full share, not only for the preaching of the gospel for individual personal salvation, but also for preaching and promoting the gospel as it is intended to affect and transform the social order.

3. Southern Baptists stand unalterably opposed to any interpretation of the gospel that would substitute social service for the gospel, or that would make as our first objective in preach-

ing the gospel the transformation of the social order. Southern Baptists do not accept, and I hope never will accept, any theory of the social implication and application of the gospel as a substitute for the gospel itself. We must always keep the emphasis where our Lord placed it.

The Social Service Commission of the Southern Baptist Convention as now constituted has rendered a service far greater than many of our people realize. Without any disparagement or lack of appreciation for what has been done, it may be said, as has been pointed out repeatedly in the Commission's reports and approved by the Convention, Southern Baptists have not by any means done all that it has been their privilege to do in various and sundry phases of social service. Temperance, in the right sense, prohibition, industrial relations, inter-racial relations, child welfare, prison reform and ministering to the inmates of prisons—these and other phases of social service and social needs might all have more definite and positive attention. If Southern Baptists could have had at least one strong man giving all of his time to social service very much might have been done to stay the wet tide and save the Eighteenth Amendment.

Whatever is done, or proposed, to strengthen the social service activities of the Convention should come within the principles above stated and any proposed plan of organization should be simple and workable. It would be manifestly unwise to undertake to enlarge and strengthen our social service work by an over-lapping and complicated form of organization. There should be no division of responsibility as between existing agencies. If the Social Service Commission has demonstrated, as I hope it has, some degree of sanity and efficiency, the Commission could well commit to it any enlargement of social service activities which the Convention may think expedient and which would come within the bounds of propriety as to expenditure.

A somewhat general knowledge of our situation and a somewhat extensive experience in dealing with Convention affairs compels me to say that I hardly think the Convention will regard it as wise or expedient at the present time to add \$5,000.00 to its annual budget for social service work, however great the need and however well this amount could be expended. As to research or survey work, it appears to me that through the different agencies now in the field, especially governmental departments and the Department of Survey, Statistics and Information of the Sunday School Board, all necessary information can be secured. Moreover research or survey work that would really amount to anything would be very expensive. A small budget for this kind of work would amount to very little.

It must be understood that I am speaking entirely without reference to the connection of any individual with the Social Service Commission. With this clearly understood, I may say that I hope the Convention will see its way clear in the not distant future so to provide for its Social Service Commission that it may in a more definite and more worthy way express the conscience of Southern Baptists in the field of social service. I think this all the more important because Southern Baptists through all the years have kept the proper balance of emphasis between the essence and the fruits of the gospel. We cannot afford to surrender the field of applied Christianity to those who have given up the heart of Christianity and who would substitute education, moral reform or social service for the gospel itself.

Evidently liquor was used largely to influence legislation in Tennessee lately. The Board of Education of the Methodists in Nashville, Tenn., recently passed resolutions exposing and condemning the use of liquor by the members of the legislature recently in session. This is the body that fooled away time for weeks and did nothing.

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## STEWARDSHIP OR COMMUNISM?

Barry Hall

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The old pagan economic theory that one, if he is a money making genius, may accumulate by uncontrolled competition and unrestrained accumulation of wealth, all he CAN and use it as he PLEASES, has utterly failed. It has failed because it is fundamentally unjust, anti-social and anti-Christian. One needs only to follow this theory to its logical conclusion to see how anti-Christian and inhumanly unjust it is.

Some men are as superior to ordinary men in money-making ability as a giant is stronger than a babe. One of them urges his superior ability to secure a thousand acres of land and puts up a sign, Keep off the Grass. He soon has ten thousand acres, then a hundred thousand, ever crowding humanity farther and farther back and disinheriting them. A few other financial geniuses secure their millions of acres and thus disinherit and crowd the rest of God's children off the earth, which belongs to all alike; or else there will be a few over-rich landlords sated with the good things of earth and millions of debased and despoiled serfs. Now put money in the place of acres and a few money-making geniuses, as sure as taxes, will soon have nearly all of it, and having the legal right to do as they please with it, they may hoard it as they are now doing with the present tragic results—there never was so much in the world as now, but a few possess and hoard it and the rest of us are broke, millions are without jobs and many millions are in dire need and are on the dole. There are but two possible solutions, Communism or Stewardship, Carl Marx or Jesus!

Communism is an impossible solution because it ignores 3 basic facts: a. That men in money-making ability are not equal; b. Most men enjoy most of the good things of life when they work for a money-making genius, for most men are by nature poor managers and poor money-makers; and c. That men are intensely selfish and will not work as efficiently for the State as for their employers whose success is necessary to the continuation of their jobs. History abundantly shows that men cannot be forced to do efficiently by law what they do not want to do. Communism has been tried again and again and has invariably failed as tragically as our present pagan economic theory; therefore Jesus or stewardship is the only way out.

Jesus said to the rich young ruler, "Sell all that thou hast, and distribute unto the poor and follow me"—if you want to be Christian, said Jesus, a stewardship of your life is necessary, for Jesus saw that he was far more adapted to the ministry than to the stewardship of wealth, and therefore he could make his life count for most, not by a stewardship of his wealth, but by disposing of his wealth and coming and following him as an apostle. Henry Ford, I understand, regards himself merely as a steward of his wealth and uses it to furnish men jobs at good wages, thus enabling them to enjoy more of the good things of life than they would enjoy if they worked for themselves. They thus enjoy the benefits of Ford's financial genius. The strong is here bearing the burdens of the weak. It is my opinion therefore that Jesus would not have said to Henry Ford, Sell that thou hast and come and follow me. Ford is not qualified by nature to be a preacher, but he is in a marked degree an industrial genius and can serve his fellows best as an employer of labor at good wages.

As the rain falls on all impartially so all good things were created by the Creator for the enjoyment of all his children. As long as there is but one little child anywhere not enjoying his full share he is being disinherited and God hotly resents it—"In as much as ye did it not to one of the least of these, ye did it not to me." Whenever anyone gets more than he can profitably use for his own enjoyment he has gotten more than his share, he has his

share and the shares of perhaps of millions of others also. Christianly speaking there is but one thing he can do. It would be exceedingly unwise many times to give his excess to the poor, for they would soon dissipate it and be as poor as before, it would be far better to use it, like Henry Ford, to bring larger blessings into the lives of many than they would otherwise enjoy. By having more than his part Mr. Ford disinherits many to be sure, but through stewardship he reinherits then by ministering their shares more wisely that they could do, thus giving them the benefit of his financial genius and more of the good things God made for all than they would otherwise enjoy.

Jesus recognized these inequalities in men and gave one man five talents, to another two, and to another one; to every man according to his several ability, permitting no man to have more than he could wisely use. How much one has does not even enter in, it is merely a question of how wisely he uses it. If one would be Christian he must use his five talents for the increased enjoyment of the one talent people. A stewardship of talents is as essential to being Christian as the stewardship of money. Jesus also recognizes government as God-ordained for the protection of the weak against the strong. Just government must enact such laws as will make it impossible for five talent men to exploit the weak and to compel them to a stewardship of their talents and wealth. Pagan government permits the exploitation of the weak by the strong but Christian government demands and compels a stewardship of both talents and wealth.

Jesus demands that one use his talents, not for the exploitation of his fellows, but for their increased advantage, that the enjoyments of the weak may be increased by the superior ability of the five-talent men. One cannot be Christian and refuse to use his talents—the fig tree was destroyed because it did not bear fruit, the branches because they bore no grapes and the one talent was taken from the man because he had buried instead of using it. Not to use one's talents for the common good is as reprehensible in the sight of God as the misuse of them.

In the world there are two kingdoms, the kingdom of good and the kingdom of evil. The roses bless man with their beauty and fragrance, the trees with their fruits, the fields with food and raiment, the clouds with rain and the seasons with growth and harvest; but pests destroy the fruits of tree and field, germs rob man of health and life, and wicked five talent men exploit and despoil their fellows. Men are classified by Jesus as good or evil according to which kingdom they belong to. If they are stewards of their talents, influence and wealth they are classified with the good, but if they use their talents, influence and possessions to exploit their fellows God classifies them with the pests, with boll weevils, scales, germs and diseases—evils to be exterminated not blessings to be carefully cherished.

All creation belongs to the Creator, we are merely permitted to enjoy it. We have no inheritant right to use it to the disadvantage of the owner; but must in justice use it for his enjoyment—the enjoyment of his children, "the least of these my little ones." And his children are physical, intellectual, moral, and spiritual beings. If one is to be Christian therefore he must use his superior talents to meet the physical, intellectual and spiritual needs of the weak. He does this by causing them to benefit by his superior talents in the increased enjoyment of physical goods — by the stewardship of his talents, influence and wealth; he meets their intellectual needs by supporting the schools through taxation; but how is he to meet their moral and spiritual needs? Not by taxes, for when the state supports the church politics always corrupt the church and she becomes but an instrument in their hands to play the political game. Instead of the church lifting high ethical standards, and meeting the moral and spiritual

needs of men, these standards are debased and men are drug down to the moral level of corrupt politics. The church, therefore, must be free, yet she must be supported—she must be supported by free gifts, the gifts must not put the church under obligation to the givers, the church must be free! God has fully met this need by requiring a tithe, as His due, from the income of men for strictly religious purposes.

Men realize the need for secular education and government and do not object to paying taxes, in most cases amounting to more than a tithe of their incomes, but they do not as readily recognize the indispensable need of man's moral and spiritual training—they do not seem to realize that the more a wicked man knows the more dangerous he is, that secular training apart from moral and spiritual training makes a man more of a liability than an asset, they seem to forget that stewardship, the only solution to our tragic economic condition, is impossible when men are not spiritually trained—only good men will or can be compelled to practice stewardship efficiently, and men therefore are not willing to support the church with a tithe of their net income; they are not willing to sacrifice for the church and its institutions as they do for our schools. Is a tenth of our incomes too much to pay for the moral and spiritual training of our children and ourselves? We willingly spend 90% of our incomes on our physical and intellectual needs—is our physical selves nine times more important than our spirits, men with just spirits live justly, with helpful spirits live helpfully, is the body nine times more important than our real selves who live in these bodies?

If men would be really Christian, if they would have a Christian civilization, if they would have our present painful economic condition turned into goodwill among men and an abundance for all, if they would have themselves, their children and their fellows trained up in noble character, and if they would be approved of God they must be stewards of all they are and have and give a tenth of their incomes to strictly religious purposes. If men would practice stewardship as Jesus teaches it class hatred, injustice and exploitation, poverty and suffering and soul destroying economic conditions would come to an end, and goodwill and abounding prosperity would come to all; even the least of God's little ones would enjoy their share of the good things of earth, much of "hell on earth" would pass away and the kingdom of God would be in sight.

For thousands of years men have tried every imaginable scheme to bring justice, prosperity and goodwill among men. They have tried tyranny, limited monarchy, democracy, socialism, feudalism, slavery, war and standing armies, and each and all have utterly failed. Everything is now in mal-adjustment, a few are sated with wealth and the good things of life, and teeming millions, in the face of a super-abundance for all, are in dire want, are disinherited, discontented and breathe the spirit of red revolution. In the name of God, men, why not give Jesus a chance? He is the Prince of Peace and the solution of every social and individual ill. This old brothen-hearted world needs one thing and only one thing—it needs Jesus! His spirit and his love alone will bring peace and permanent prosperity to all. All other economic theories have failed. Why not give the solution Jesus offered a chance—why not try stewardship! If you do not try stewardship the masses will give you Communism!

—BR—

Mr. Lester Franklin in presenting his candidacy for governor in a recent speech in Jackson put in his platform a plank requiring the Highway Commission to publish a list of all men employed, what they are doing and how much they are being paid. And that's a mighty good idea. It would be well if all our denominational institutions and boards would do the same thing. Most of them do, but there are one or two exceptions, and it always awakens unhealthy curiosity, justifies criticism.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
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Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

THE EXACT HOUR FOR THE Y.W.A. RADIO PROGRAM OVER WJDX, JACKSON, MAY 9TH IS 4:30 CENTRAL STANDARD TIME OR 5:30 DAYLIGHT SAVING TIME.

### Flags To Memphis Meeting

Every W.M.U. delegate or visitor to the Memphis meeting is requested—really urged—to take a medium sized Christian flag to the session on Tuesday night, May 14. The program, which will be distributed by the ushers at that night session, will fully explain just when and how to use the flag. The preferred size for such use is 9 by 15 inches if the flag is "hand-made." In that event the white ground is 9 inches deep by 15 wide. In the upper left hand corner is the blue field, 4 inches deep by 5 wide. At the center of the blue field is a red Roman cross, 3 inches deep with a 2 inch cross beam. Of course the flag can be held better if it is attached to even a short stick but this is not essential. Any one desiring to purchase a Christian flag may get one (11 by 18 inches) from State Baptist Book Stores for 15c or \$1.25 per dozen. Please be sure to have your Christian flag with you at the night service on Tuesday, May 14.

If you prefer purchasing the flag after you reach Memphis, you can get it from the Book Exhibit Department of the Sunday School Board in the West Hall of the Municipal Auditorium. Please be sure to take the flag with you to the Tuesday night service in Memphis and urge all delegates and visitors from your state to do likewise.

### Memphis Meeting Details

The first session of the forty-seventh annual meeting of Woman's Missionary Union auxiliary to the Southern Baptist Convention, will be held in the South Hall of the Municipal Auditorium (also called Ellis Auditorium), Memphis, on Monday evening, May 13th, commencing at 7:00 o'clock. This meeting is to feature W.M.U. young people's work: it has been planned by Miss Juliette Mather, our Southwide young people's secretary, and by the local chairman, Mrs. A. M. Wall. About 250 Memphis young people will present in pantomime the Christian flag. The address of the evening will be given by Dr. M. E. Dodd concerning Baptist young people whom he saw in his recent world tour.

On Tuesday morning at 8:40 the second session will open in the same South Hall of the Municipal Auditorium, from its Poplar Avenue entrance. All delegates and visitors are urged to be in their seats before the organ begins to play for each session Monday, Tuesday and Wednesday.

On the second floor of the South Hall of the Municipal Auditorium we will have a nursery, a combination writing room and lounge and a hospital unit, all of these convenient to the stairways and to the inclined walkway or "ramp." Competent women, members of our local societies, will be in charge of the nursery, where babies and small children may be left during the hours the meetings are in session. In the hospital unit, it is planned to have first aid equipment, hospital beds, etc., with a nurse on duty to look after those who need attention. This is made possible through the courtesy of our Baptist Hospital. The writing room lounge is



MISS PEARLE BOURNE  
Associate Young People's Secretary  
Director of Ridgecrest Camp

planned to be the "quiet" spot of the annual meeting, where the tired may recline on couches or sit in easy chairs, where letters and cards may be written without the disturbance and distraction of conversation to annoy, for we are counting on the cooperation of our visitors to refrain from all except necessary talking while in this room. Cards and stamps will be for sale, and mail will be sent to the postoffice frequently, so that important letters will be sure of dispatch. The approaches will be well marked so these rooms may be readily found, and members of the local committee will be in constant attendance in the corridors to give directions.

Each chairman of the various committees has been diligent in her preparations for our coming. Memphis and her 13,000 Baptists wait with eager hearts to welcome you. We shall be greatly disappointed if you do not come in large numbers.

Baptists of Memphis and Shelby County find great joy in their Baptist Good Will Center located at 226 W. Illinois St. Since there are only 13 such institutions in the Southern Baptist Convention territory, we are justly proud to own one of them. Miss Lois Moore, the superintendent, is a graduate of the Training School in Louisville and has been doing splendid work here since 1928. She extends to all who are interested in Good Will Center work a cordial invitation to visit our institution while in Memphis.—Mrs. M. L. Martin, Memphis W. M. U. Publicity Chairman.

### RIDGECREST DAYS

It was a red letter day for the W. M. U. and we trust for the Kingdom when Y. W. A. Camp was started at Ridgecrest, N. C., in the summer of 1923. The physical equipment of Ridgecrest at that time was very inadequate, but sixty girls adventured forth on a new and thrilling project for Southern Baptist young people. They came together for the first all-Southern meeting to be held at Ridgecrest and on that red letter day set in motion an activity which has brought thousands into close contact with Christ.

These girls and their leaders, teachers and speakers did not mind climbing to the second

floor in order to be able to enter the building. In their delight at the beginning of a Y. W. A. Camp they even forgot that wet paint was smeared everywhere. Ridgecrest then as now was to them more than physical equipment. "It's the blue sky back of all." From a small beginning the Y. W. A. Camp has grown to be a mighty force in the missionary education of our denomination, enrolling 909 last year. Along with Y. W. A. growth, Ridgecrest has grown in size and also in the interest and affection of Southern Baptists. Various denominational groups now choose Ridgecrest for their meeting place during the summer days. The equipment now far surpasses that of the early days and the place grows more beautiful each year.

Ridgecrest physically! It means hikes, swims, tennis, horse-back riding, hours in the beauty spot of the earth.

Ridgecrest socially! Ten days of fun, companionship with friends, old and new; girls from various states and colleges, girls with broader experiences, girls talented, charming, pretty and congenial.

Ridgecrest spiritually! An ideal spot for study, quiet meditation, comparison of ideals and ideas; intimate association with those who have lived around the world in service for the Master; a season of preparation and spiritual strengthening for the duties of the days.

Let us focus our attention on Y. W. A. Camp at Ridgecrest and have choice girls represent us during the Happy Days. This year as in former years girls will return from camp to project their lives into the life and work of the church saying:

"Because the mountain breeze has touched my cheek and I have seen a flower,  
I am larger in thought and calmer in patient endurance."

Pearle Bourne,  
Associate Southwide Young People's Secretary.

### Mission Study for G. A.'s

We are thoroughly enjoying "At the Gates of Asia." At the first study we had the room all decorated. I used those pretty pictures of Japan, and I had several little curios, chopsticks, etc. We learned a beautiful song, "Fair Japan." Next week we are having a Sunset Supper. We are going to fix the picture map of Japan and "draw" for a missionary—to write to, pray for, etc. Then the next study will be in the home of a shut-in—an old, old lady who dearly loves the work, and the girls, too. The girls who take part will be dressed as Japanese. Joy is going to sing Fair Japan as a solo. We'll all sing "For Japan I am Praying." We are going to dress the room up real "Japansey" with flowers and our pictures—sit on the floor—and we'll have tea and "smocks." When we finish the book we are going to have a Japanese party.

### This Is One of the Reports of the Sunbeam Focus Week

Dear Miss Robinson:

Focus Week ended in a pleasant surprise for the Grenada Sunbeams. During the week visits were made and new members sought. At the end of the week the Sunbeams invited their parents and friends to meet with them. Mrs. Kirk, the leader, took charge. The regular program was held first, then all joined wholeheartedly in the games. Since it was just after Valentine's Day,

(Continued on page 5)

# The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## East Mississippi Department

By R. L. BRELAND

### North-Central Baptist Assembly

The North-Central Baptist Pastors' and Laymen's Bible Study Assembly met in monthly meeting April 22nd with Montevista Baptist Church, Webster County. Quite a splendid attendance was had, and a splendid program was rendered. The following pastors were present: J. W. Hicks, E. R. Henderson, W. L. Bridges, J. M. Spikes, R. B. Patterson, J. L. Crumby, Roscoe Hicks, Vernon Wilson, J. B. Middleton, R. M. Lewis, R. L. Breland. The community was well represented by both men and women, and many children were present as Professor Palmer turned out school to permit them to attend.

Rev. Joel Dorroh, the appointee to preach the sermon, was absent attending a funeral. so Rev. R. B. Patterson was pressed in to preach the sermon which he did well, his subject was "Redeeming the Time." The Bible discussion was from Isa. 40 to 43. Those discussing subjects were R. M. Lewis, J. M. Spikes, R. B. Patterson and E. R. Henderson. The community rendered splendid music with Mrs. R. B. Patterson at the piano.

At the noon hour the ladies of the community supplied all kinds of good things to eat and the visitors made good use of them. Many good cooks reside there and they had plenty to cook. This church was organized by Rev. Jimmie Wilson many years ago. He has sons and grandsons as well as daughters and granddaughters still members here. One grandson, Vernon Wilson, is a preacher. He also had brothers who were preachers. Tabbs, Wilsons, Lovetts, Palmers, and many others make up the membership of this good church now. It was a helpful and enjoyable meeting. We go to Bentley in Calhoun County in May and expect brother J. E. Byrd to be with us.

A recent letter from Mrs. Florence Anderson, member of the newly organized Baptist church in Lafayette County, Anchor, says: "We are enjoying brother Crumby's sermons. I am praying for him and for you and for Anchor Missionary Baptist Church." Brother Crumby, the pastor, says: "I am greatly encouraged by the work at Anchor. We have found a house to hold services in; a Sunday school was organized last Sunday, and things look good." Glad to hear these fine words.

The revival with First Baptist Church, Holly Springs, Miss., of which Rev. R. A. Morris is pastor, is in progress. Rev. H. L. Spencer, of Hattiesburg, is preaching and Rev. W. L. Compere, of Ellisville, is leading the singing. We will join in prayer for the success of the meeting.

Dr. John H. Hooks was assisted last week in his revival meeting at First Baptist Church, Grenada, by Dr. R. J. Bateman, pastor of First Baptist Church, Memphis. The final results of the meeting have not been reported.

Rev. S. F. Goree, of Clarksdale, Miss., Route No. 2, is a comparatively young Baptist preacher that does not have full-time church work. Any church or group of churches in need of a pastor can get in connection with him at the above address.

We are deeply in sympathy with Rev. J. A. Rogers and family, of Amory, Miss., in the death of their wife and mother which occurred last week. Brother Rogers is one of our very best Bible students and doctrinal preachers. May the Lord comfort him and the children.

DIED—On the evening of April 19, 1935, the blood-washed soul of brother James Marlen Pyron went out to be with God. He was making his home with his daughter, Mrs. Ernest Lane, of Pittsboro, Miss., when God called him home. He had been a faithful Baptist for 57 years, and was a member at Pittsboro when the end came. He was born Dec. 13, 1858—77 years old. He was married to Miss Elizabeth Townsend Dec. 4, 1878. Nine children were given to this union, six of whom live. His body was buried in the Pittsboro cemetery by the side of that of his good wife who died nearly two years ago. He was a splendid citizen, good neighbor, kind and loving husband and father, loved by all who knew him. To the bereaved children and other sorrowing ones sympathy is extended.

### VETERAN OF THE CROSS

Rev. Leonard B. Fancher

On Sunday, April 21, 1935, Rev. L. B. Fancher, of Neshoba County, celebrated his 91st birthday. He was born in Alabama April 21, 1845. When a young man he came to Neshoba County, Miss., where he has given his life to the Baptist ministry. He married Miss Wilkerson of that county and a number of children were given to this union.

In early life he was converted and joined the Baptist church. It was not long until he felt the call

to the ministry. He was ordained and became one of the strongest Bible preachers of his day and community. He was clear on the doctrines of grace as well as all the other fundamental doctrines of the gospel. He has been pastor of many churches in Neshoba, Kemper, Leake, Lauderdale, Newton and Winston Counties. He has done a splendid work. For some years he has been inactive owing to infirmities of age.

Brother Fancher was a man of limited education so far as schooling goes, but he was very studious and a close observer. Consequently he was well educated and knew his Bible as few men of his day did. He held some peculiar views when compared with the views of the masses of Baptists, but no one questioned his integrity and honesty of purpose.

He went through the Civil War, taking part in many of the hard fought battles, among them being Gettysburg, Lookout Mountain, Spotsylvania. Three times he was wounded and had to be carried from the battlefield. He carried his Bible in his vest pocket all through the war. On one occasion a bullet struck this Bible going directly between the Old and New Testament, thereby missing his body and saving his life. He has this old Bible as a memorial of the war.

His good wife has crossed to the other shore. He makes his home with Prof. T. B. Fancher, of Conehatta, Miss., where he waits his summons to come home. May the Lord make his sunset days sweet and peaceful.

R. L. Breland.

B. T. U. ATTENDANCE APRIL 28	
Jackson, Calvary Church	135
Jackson, Grif. Mem. Church	261
Jackson, Davis Mem. Church	215
Jackson, Parkway Church	99
Jackson, Northside Church	31
Brookhaven, First Church	183
Columbus, First Church	204
West Point, First Church	127
West Point, First Church	
(4-21-35)	146
Laurel, First Church	160
Laurel, West, Laurel Church	106
Laurel, Second Ave. Church	98
Mt. Ora Baptist Church	
(Jones Co.)	60
Batesville Baptist Church	62
Springfield Baptist Church	
(Scott Co.)	82
Ocean Springs Baptist Church	45

## PROVIDENCE MEMORIAL SERVICE

—o—

For many, many years, Providence Baptist Church, Grenada County, has held a memorial service on the first Sunday in May. It is a time when worshippers at home and abroad come to Providence with baskets of flowers to decorate the graves of departed loved ones, to share again the fellowship of friends and loved ones and to worship Him "Who was dead and is alive forevermore." It is the greatest single day of worship of the year for our church and community. Great surging waves of rejoicing sweep over our spirits as we think again on the great doctrines of immortality, the resurrection and heaven and immortal glory.

The sermon this year will be preached by Rev. F. Z. Huffstatler, Myrtle, Miss., and that means it will be well done. He is an educational product of Mississippi College and of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. He has preached for many years and this ripe experience he has had together with his sterling qualities of genuine manhood give to him the background of rich and rare preaching.

"Come thou with us and we will do thee good."

Yours in Him,

Harvey Gray, Pastor.

—BR—

## ONE OF THE BEST

—o—

Hillman College is fortunate in being located at Clinton where the students have ideal social life and worthwhile contacts with many of our greatest denominational leaders, and where they can share all the opportunities of the state capital without the distractions of the city. Hillman offers new homes for students and unusual advantages in music, business, and other subjects at rates that are lower than those of most other colleges for girls. Discriminating parents who want their daughters to have the best of care and training should investigate "Happy, Home-like, Hillman," Mississippi's oldest college for girls.

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## Sunday School Lesson

Prepared by L. D. Posey

For May 5, 1935

Subject: Sin, Repentance and Faith.

Golden Text: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 1:9.

Scripture for study: Luke 15:11-24. For depth and degradation of sin, study Rom. 1:18-32; for the willingness and ability of Christ to forgive sins, study Mark 2:1-12; for the basis of forgiveness and faith, with the blessings of the same, study Rom. 5:1-11.

Dates and places are omitted to conserve space for more important matters. For all practical purposes, the dates found at the top of the pages of most Bibles are sufficient; the context will usually reveal the place where the event occurred.

### Introduction

For teachers of the lower grades, I would suggest that they use this lesson to teach what sin is, and how it shows itself in the mean things that people do; and that the greatest of all sins, is to refuse to trust Jesus as the Son of God and our Savior. Explain to them that when children "feel mean or ashamed" of something done or said, that it is the Holy Spirit convicting them of their sins, and trying to get them to repent and confess their sins to God. Teach them that true repentance, the kind that God wants them to have, is quitting the sin for which they have been convicted. Teach them that God will forgive their sins when they repent and confess them.

### The Lesson Studied

It is impossible to adequately discuss three great questions, such as named for this date, in the time allotted for study.

We all know that sin is the one thing that has disrupted not only our lives and caused all our troubles; but its blight is to be found in the imperfection of all sentient and non-sentient matter. Even the leaves of the trees, the sands of the sea-shore and the snowflakes from the clouds, when placed under powerful magnifying glasses, reveal the marks of imperfection, the result of the introduction of sin with its accompanying blight, when man first sinned against God. What we call "nature" was made to suffer unwillingly for man's transgression.

All of us are familiar with the effects of sin, but like the origin of all fundamental facts of life, we must go to the Bible to learn the truth. There are just two verses in the Bible that tell the origin of sin. The direct statement is found in Eze. 28:15. By comparing the context with Isaiah 14:12-14, we learn that Lucifer, who was one of God's highest order of created beings, was the person in the mind of the Holy Spirit as He directed Ezekiel to

write chapter 28:15. Then in John 8:44, Jesus tells us the Devil was a "murderer from the beginning, and abode not in the truth." Taking these passages together with John 1:9, where Jesus is called the "True Light," which is really in contrast with "Lucifer" which means "day-star" or "shining one," II Cor. 11:14, II Peter 1:19, and Rev. 2:28, we reach significant truth: Sin had its origin in Lucifer, another name for Satan. That sin consisted in a desire to usurp the authority of God and murder Christ that he ((Lucifer)) might be the light-giver for the world. Having failed in his first effort, and being cast out of the courts of heaven as one of its inmates, he met Jesus in the world, and thought his triumph complete when he succeeded in getting Jesus nailed to the cross, and forsaken by the Father. Then to make assurance doubly sure, he had the tomb sealed with the Roman seal. But the glorious triumph came in the resurrection, and now Jesus is "alive forevermore."

When we consider the foregoing facts, and see that sin in its origin is rebellion against God, with murderous intents toward Christ, we get something of its heinousness, and why only those who repent and trust Jesus can be saved. Perhaps some will say that I have overdrawn the picture, and that they do not have murderous thoughts toward Jesus. My reply, drawn from Bible teaching is: Every unregenerate heart has in it the germ of rebellion and murder, and can be removed only by the blood of Christ. How horrid, and how horrible sin is!!!

We are told that "repentance" is a "change of mind." Let that be granted. But before we have repentance "not to be repented of," there must be conviction of sin. Some of the greatest of sinners never repent, because they manage somehow to throw off all efforts of the Holy Spirit to convict them of their sins. Until men are made to see the meaning of sin, and the heinousness of it, they will not exercise that change of mind that God requires before He will forgive their sins. Stated differently: Evangelical repentance, the repentance God requires, is, by comparison, that moral state of mind that makes us loathe our unholiness, as a refined lady would the foulest of filth that might soil her most costly apparel. Isaiah calls our righteousness, "filthy rags." Truly, that is something to be loathed. When convicted to that point, evangelical repentance, "change of mind," "turning away" is possible under proper gospel teaching.

Some teach that true repentance and saving faith are inseparable. Not so, according to my Bible. Surely Cornelius, the Roman centurion hated his sins; but salvation did not come until he knew and did believe on, or trust Jesus. The Holy Spirit can and does sometimes convict of sin, independent of the Word of God, as has been witnessed by many of our missionaries on foreign fields; but He never regenerates independent of the knowledge of Jesus Christ. There must be two

agents in the spiritual birth as in the natural. They are divine truth, the word of God, and the Holy Spirit. After all else has been said, this further fact should be stated: In countries where the people have heard the gospel all their lives, conviction, repentance and faith are usually so closely connected that the precedence in point of time need not be considered.

Sufficient has already been said to indicate that saving faith is that exercise of the soul by which we lay hold on Christ as our one and only means of salvation. It may be designated as personal trust. But the faith itself is divinely imparted: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

I have taken all my space to discuss the subject assigned for study, and have not discussed the scripture assigned for the lesson. Many wholesome lessons may be drawn from a devout study of that remarkable teaching of our Lord; but in my humble judgment any interpretation of it, other than to show the love of God for lost souls, will involve problems impossible to solve without flat contradictions of other scriptures. Jesus was the world's greatest teacher, as well as the only Savior. In His parables, each had a central truth, and given for the purpose of teaching that truth. All else connected with the parable was simply its embellishments. Unless the primary truth and purpose of the parable are discovered and taught, it will be like taking a man's clothes without getting the man. In the parable of the prodigal son, the truth sought to be conveyed, in my opinion, is God's love for lost men, regardless of how badly stained they are with sin.

May God's richest blessings abide upon every teacher of this lesson, and all those who read these notes.

### ON THE WING

J. G. Chastain, Sr.

The writer left Lexington, Miss., a month ago to attend the National French Huguenot Convention to be held in Charlottesville, Va. Along the way, he made many stops with friends and relatives, and spoke exactly one dozen times, before schools, colleges and churches. He received repeated invitations to linger and talk again, but limited time did not permit.

Carson-Newman College is full this session and has thirty-five ministerial students. Here the visitor spoke three times and again 3 times at Lynchburg, where our own Dr. John H. Buchanan ministers to the First Baptist Church. During the last two weeks the thirty evangelical churches of Lynchburg have been taking a religious census of the city and holding cottage prayer meetings in preparation for a great religious awakening and

revival, which they hope may result in one thousand conversions. As a result of these meetings, Dr. Buchanan thinks he will receive into his church 100 new members.

The writer is one of a family of ten children, only two of whom now remain. In passing, he recently spent ten happy days with his brother, Mr. O. W. Chastain, a retired railroad employee. He is now making a month's visit to his daughter, Mrs. Naylor, and her family at Mount Solon, near Staunton, Va. This town gave the visitor "a cold reception." On awaking this morning, he found the ground frozen and white with snow, and an icy wind whistling from the north and coming at the rate of, shall I say? one hundred miles an hour.

I am busy at work on an important manuscript, and if I finish it in time, I plan to attend the Memphis Convention in May. My health was never better than it is now. I have not time to get sick; am too busy. And besides, I take care of it by dieting and taking plenty of exercise.

Mount Solon, Virginia.

### REFRESHMENTS

Refreshments have come our way three times and more in recent weeks. First Auber J. Wilds came for a week of training and I never witnessed better work. He contacted some of our fine community churches while here and did us good.

Next Dr. Lipsey, editor, came, teaching the book of James and speaking on the Holy Spirit. We need the message of James and Dr. Lipsey delighted all our hearts. His messages on the Holy Spirit were practical and the best I have heard. Our churches will have to go far to find a better Bible student and teacher.

We had a very fine week at the C. E. Mississippi Junior College, Decatur. The students attended in large numbers, were responsive and appreciative. Consecrations were many; tracts, gospels and New Testaments were disbursed in goodly numbers. Glad to fellowship with Pastor Jim McGraw on the visit.

We are happy in the growth of the folks and plans for missions, D. V. B. S., revival, etc. Psal. 37:5.

Yours in service,  
D. A. McCall.



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# DR. FARR RESIGNS AT ITTA BENA

July 1935 marks the end of my fourth year as pastor of Itta Bena Baptist Church and I hereby tender my resignation effective with that month.

These have been long years, the hardest years this nation has ever seen, therefore hard on churches and individuals, but during this time our church has made much progress. Two hundred and two have united with the church, the Sunday school has been organized and made into departments, three B. Y. P. U.'s have been organized, the interest on our church debt paid for three years, interest on debt on pastorium paid for four years, and debt finally reduced to one thousand dollars.

The entire church has given to all causes in these years the sum of \$19,488.75. Considering the financial condition of our people, this is a great record.

In leaving this field, we do so with kindest feeling for all, and deepest appreciation to each of you who have been so loyal to God's great work.

Praying God's choicest blessings upon each of you,

Your brother in Christ,  
W. E. Farr.

April 21st. The church acted on this today. Please state that Mr. E. A. Rushing is chairman of pulpit committee.

## WELCOME FROM THE BAPTISTS OF THE TRI-STATES

Much has been said about Memphis as a city of cordiality and fitness for convention assembly. We come now to recognize its particular fitness as a meeting place for Baptist conventions.

When the Southern Baptist Convention meets in Memphis it meets in the geographic center of Southern Baptists. The numbers of local Baptists who are rejoicing to be host to our assembled brethren are many.

Splendid growth has been experienced in Memphis and Shelby County in the last quarter of a century. Those who come to the Southern Baptist Convention in May will find in Memphis a united, interested, enlisted host of Baptists.

According to Dr. H. P. Hurt, whom I am quoting as historian: "In 1903 there were only two self-supporting Baptist churches in the city of Memphis—the First Church with a membership of around 600, and Central Church with about the same membership. The other churches in the city were: Seventh Church, which was sustained by the First Church, the Rowan Church, which was a mission of Central Church; Trinity Church (Labelle); Lenox Church (Union Avenue), organized in 1902, and Bellevue Church which was organized August 9, 1903. All of these smaller churches were aided in their work by the State Mission Board.

"In the year 1903 there were not more than three thousand white Baptists in Shelby County. In 1935 we number approximately 25,000 in this community.

"In 1906 the first steps were taken looking to the building of the Baptist Memorial Hospital which should be owned and sponsored by the Tri-States: Arkansas, Mississippi and Tennessee. The committee was composed of Doctors T. S. Potts, A. U. Boone and H. P. Hurt. As a result of that investigation and outgrowth of that beginning the Baptist Memorial Hospital now stands. You will observe that with pride. It is said to be the greatest institution of its kind south of Baltimore. It continues to be owned and sponsored by these three state conventions mentioned above. It is the visible evidence of the united interest of the Baptists of this section.

We are praying earnestly that your coming to our community may prove the greatest blessing to our cause throughout the whole Southern region. We trust we shall have a large number of our rural and village communities represented at the coming Convention. We pray that God may make of this gathering of Southern Baptists an eternal spiritual force, this to be shown in every field of our activity.

In the name of Him, whose we are and whom we serve, we welcome you!

—R. J. Bateman, Chairman,  
Com. on Local Arrangements.

## 'TIS MOTHER'S DAY

'Tis Mother's Day! In glad array  
Carnation buds we wear for her  
Who gave us life, and led the way  
So gently when we helpless were.  
She gave our infant years  
Of smiles and tears  
A mother's love.

'Tis Mother's Day! Bring sweet  
bouquet,  
And speak the thoughts of filial  
mind,  
Our gratitude while yet we may  
To her, unselfish, firm and kind.  
The changeless human art  
That won each heart  
Was mother's love.

'Tis Mother's Day! We still obey  
The one who led us by the hand,  
And taught our prattling lips to  
pray,  
And for our schooling wisely  
planned.  
She daily honored God,  
And pathway trod  
Of mother's love.

'Tis Mother's Day! Can we portray  
The years now gone, the years of  
toil?  
But mother's face, with hair turned  
gray,  
Has loveliness that naught can  
spoil.  
Our lips can not express  
What we possess  
In mother's love.

'Tis Mother's Day! What shall we  
say  
With snowy blooms memorial?  
For mother dear has gone to stay  
With Christ and host angelical.  
Her children she will greet  
At Jesus' feet  
With mother's love.  
—J. M. Kailin,  
Citronelle, Ala.  
In The Alabama Baptist.

## GREATEST REVIVAL IN HISTORY OF THE CHURCH Lafayette, La.

Sunday night, April 21st the First Baptist Church of Lafayette closed the greatest revival in the history of the church. There were three outstanding ways that it broke all records. First, there was the greatest ingathering of lost people and unaffiliated Baptists, 36 in all. Second, the largest crowds known for a revival in Lafayette. From the start to the last, crowds came. All Sunday school records were broken during this period. Third, the best interest in every way in the history of the church. There were more unsaved people at every service than ever before. It was the most talked about meeting, in the city among all churches, of any in the past. The church people did more personal work, than at any previous meeting. Naturally, the results would be greater.

Dr. Alfred Schwak, pastor of the First Baptist Church of Leesville, did the preaching. He is truly one of God's greatest servants. From the first to the last, he stood squarely behind the cross of Christ and told men and women about Jesus, pointing to the only savior among men. He is a forceful speaker, scholarly, logical, and convincing. He stays with the TRUTH.

Rev. W. J. Morris of B. B. I. led the song services. He has been in this work for some years and is no novice. He led both the Young People's and the Senior Choirs in such a way that many came from the Young Choir. He did an effective piece of work.

The revival broke out in March, when 7 were baptized. About 50 have been received since March 1st.

J. C. Wells.

## FLORA

Pastor and Mrs. W. A. McComb of Flora church, are overwhelmed with the loyal cooperation and continued kindness of the members and friends of their congregation. Scarcely a day, and surely not a week, passes that the pastor's home does not receive substantial tokens of love and appreciation. But another of those occasional climaxes came on Saturday afternoon, April 20th. While the pastor and his wife were out calling on the sick and shut-ins, the elect sisters of the church obtained a master key and entered the pastor's home and bountiously supplied the pantry with all kinds of fancy and standard groceries and other good things.

The pastor in thanking the church said among other things, "A new pastor may not be surprised at such



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Imparts Color and  
Beauty to Gray and Faded Hair  
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A few drops of Dickey's Old Reliable Eye Wash cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box, 25c at drug stores.  
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a token of love, for it may be only an evidence of a cordial welcome, by the church, to his new charge, but when one has been on the field as long as we have, which affords an opportunity to discover a pastor's many limitations, then such kindness surprises us; and while gratefully accepted, yet it is regarded only as another evidence of your love that suffereth long and is kind, and for which we commend you most highly and thank you most sincerely. We humbly and gratefully give God the glory."

## HOLLANDALE AND SHAW

The Lord graciously blessed the two weeks of evangelistic services with the Hollandale church and their good pastor, brother B. W. Walker. The pastor had made good preparations, consequently we had a good spiritual atmosphere from the very beginning. Brother A. D. Muse of Pauls Valley, Okla., did the preaching and the writer led the singing. The preaching was par-excellent. I consider brother Muse one of the best evangelists in the South. His messages were Bible revealing, Christ glorifying and church edifying.

The two weeks of services at Shaw followed immediately the Hollandale meeting. While some of the lost were reached here the meeting was of greatest value to the church and very strengthening to every Christian. Brother Cook of Alabama is the new pastor at Shaw. He impressed us as being a very consecrated and cultured man of God. We praise the Lord for every joyful experience we had during these meetings.

Joe Canzoneri.

A Negro was endeavoring to make clear to a friend just what constitutes oratory. "I will elucidate," he said. "If you say black am dat am foolish. But if you says black am white an' bellers like a bull, an' pounds de table with both fists, dat am oratory!"—Montreal Star.

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Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

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John W. Gottschalk, Pres.  
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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As you see below, we have heard from the leader of one of the inactive J. L. Clubs, and now we know what was the matter. It may be that Annabel will reorganize her J. L. Club No. 6, and that will make it all right along that line. Anyhow, we know she didn't give it up because they were tired of it, and that is gratifying. I am writing her a card now to say that any who want to give every month to the Baptist Orphanage and our Mr. Cormier, missionary to the French people in Louisiana, can be members of a Jeannie Lipsey Club.

A letter from DeLand, Florida, encloses \$5.00, and says that is the first contribution from the Florida club. Do you remember the Swiss-Swiss club, uniting the names of Switzerland and Mississippi, that used to report to us from Geneva, Switzerland? Jeannie and Ann Lipsey were members of this club. Well, this is the same club, except that they live now at Stetson University, DeLand, Fla., and have changed their name to the Florida club. I hope Jeannie and Ann will write to us often now.

At prayer meeting last evening, I met a charming lady who is the mother of one of our most faithful members, one of our Mary-girls, Mary Nell Raeburn. Perhaps some of you may remember a few months ago that Mary Nell came to Clinton to see her big brother Harry, who is a student here, and the efficient leader of our young people's choir. They came to see us, and of course, that was my time to be "out of pocket." How disappointed I was when I got home from wherever I was, and found I had missed her visit! We know each other pretty well through letters, and Mary Nell and I wanted to meet face to face. Her mother promises that Mary Nell shall come again soon.

With love,

Mrs. Lipsey.

Fannie Mae comes out ahead this time, and gets her answers in!

Bible Lesson No. 5: May 2, 1935  
What Joseph's Loss Meant to His Father: Gen. 37:29-36

When Joseph's oldest brother, Reuben, returned to the pit to take his young brother out, Joseph was gone, he knew not where. He was distressed, and tore his clothes, as people in that day and country did to show their grief. He sought his brothers, and said, "The boy is gone, and how can I go home?" But they were ready with their plan to deceive their father, and free themselves from blame. They took the many-colored coat, and when they had killed a goat's kid, they dipped the pretty coat, token of the father's love, into it. Taking it to the old man, they said, "Well, we found this: you must say whether it is your boy's coat or not." Think of sons treating their father thus! He knew the coat at once, and said it was his dear son's coat, and that without doubt a cruel beast had torn him in pieces and eaten him. It never entered his mind that his older sons could have done such a dreadful thing. He gave himself up to his grief, showing it as Reuben, the only loving brother had done, tearing his garments, and putting rough cloth upon his body. For many days he mourned for Joseph with deep grief, which I suppose was still in his heart when many years later Joseph sent for him to come and live with him in Egypt. All his children tried their best to comfort him, but his broken heart could accept no comfort. He said, weeping, "I will see my son

when I die, but my mourning shall last till then." But Jacob was to live with the dear child he thought cruelly killed for seventeen years, for while these things were happening, Joseph still lived, and was being sold in Egypt to an officer of the king, a captain of the guard, named Potiphar.

Answers to Mrs. Mayo's Puzzle No. 12

1. Idols, Lev. 19:4.
2. Nineveh, Jonah 1:2.
3. Elijah, II Kings 1:10.
4. Zedekiah, Jeremiah 39:6-7.

INEZ.

Fannie Mae Henley.

Mrs. Mayo's Puzzle No. 13

1. When Moses was found by Pharaoh's daughter, whom did his sister offer to call?
2. Who was Isaiah's father?
3. Where was Jonah sent to preach?
4. What king had Shadrack, Meshack and Abednego cast into a fiery furnace?
5. Who was buried by Jacob and Esau?
6. What prophet did ravens feed?

Olive Branch, Miss.,  
April 25, 1935.

Dear Mrs. Lipsey:

I am sending you Jeannie Lipsey Club dues for April and answers to Mrs. Mayo's puzzle No. 12. I hope to see you at the Southern Baptist Convention.

With love,

Fannie Mae Henley.

No, not me, Fannie Mae, but I hope you will see Dr. Lipsey. Look around for him, won't you?

Arcola, Miss.,  
April 20, 1935.

Dear Mrs. Lipsey:

I was glad to get your card but sorry about Club No. 6. Money was very scarce when we organized it and it got so bad that my daddy and mother couldn't take the Record, neither did any of the mothers of our members, so we quit meeting. Then we moved to Arcola where we live now. Our neighbors here get the Record so we borrowed it today and enjoyed the children's page. If I should start a new one would it still be Club No. 6, or would the number be changed? Can anyone besides Baptists join? There are very few Baptists here the right age.

With love,  
Annabel Burney.

Your letter is a cure for sore eyes, Annabel, it is so long since I've had one from you. I do hope you will be able to organize your J. L. Club with new members, and that we soon shall be hearing from you.

GOD AND THE WHIRLWIND  
L. T. Grantham

The most terrific storm of history is at this hour bursting in upon us. That terror and confusion reign no one can deny. There is but one person that knows anything as to what the future holds. He who knows prophecy has the light that shines in a dark place. The prophetic eye sees prophecy fulfilled in the unfolding plan of the ages. Read Luke 21:25, 26. National Israel is the key that unlocks the prophetic Bible. What is God doing with the Jews? This is the important question of this hour.

The writer stood within 100 yards

of a farm house a few days ago and saw a terrific whirlwind crush it as if it had been made of paper. The top was carried upward 200 feet and held for a few seconds. As the cyclone struck, a woman and two children fell across one of the two beds in the front room. When the storm was over the other bed was covered with broken timbers while there was not a splinter on the bed upon which the family took refuge. A miracle—God preserving His own.

For thousands of years the storms of bitter persecution have swept over the Jews and yet it is a miracle how they are preserved—God caring for His chosen. Read Deut. 30:1-3. We read the following in an editorial of the Neshoba Democrat of last week. "The Jewish nation is today the most powerful on the face of the earth, physically, morally, spiritually and financially."

"And yet it is a nation without a home, without a ruler, without a semblance of government."

"It is but the fulfilling of the Biblical injunction of years ago when the promise was made that the seed of Abraham should grow and prosper."

"The gradual fulfillment of such promise, through long years of bitter struggles and persecutions, should serve as a warning to all the world in this day of unrest, uncertainty and helliness that we must depend on something else besides budgets, Franklin Roosevelt, Pat Harrison, FERA and Congress."

God is in the whirlwind and when the storms have swept this ungodly anti-Christian, Gentile world power to the ground the Jews will then come back to their own. Read Amos 9:11-15.

And yet some smart (?) people say, God is forever through with the Jews. The fact is God is about through with the Gentile world. "Until the time of the Gentiles be fulfilled." Luke 21:24. God set the Jews aside for a while and has been dealing with the Gentiles. When Luke 21:24 has been fulfilled God will be forever through with the Gentiles as a world power.

Watch the elements and determine the approaching storm. Watch the Jews and determine the end. The world greatest catastrophe — and yet the greatest event for the redeemed.

THE HOME-GOING OF  
MRS. A. B. HARVEY

Mrs. Harvey was a strong, forceful Christian character and faithful member of her church. She was 34 years old and leaves a devoted husband, Dr. A. B. Harvey, a skilled physician and surgeon and two girls. Mrs. Harvey was operated on in her husband's hospital and died

## Weak Women



"After childbirth I lacked strength and suffered from dizzy headaches—my whole body felt sick," said Mrs. J. W. Buck of 1913 Ellis St., Augusta, Ga., "but I was much improved after taking Dr. Pierce's Favorite Prescription a short time. It gave me new strength and made me feel that I had the right amount of energy to carry on."

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the third day. All that medical skill and trained nurses and loving friends could do was done. Some of us watched her cross the "bar," which was most peacefully done. She rests from her labors and her works follow her.

One of the largest crowds ever gathered at a church funeral came to this one and one of the largest floral offerings ever witnessed was this one. Ten preachers were present. The sobbing crowd moved to the cemetery where her body was lowered and now awaits the morning of the resurrection. Peace to her ashes and grace to her loved ones.

W. R. Cooper

Tylertown, Miss.

## THE MEMORIAL

"This do in remembrance of me." Empires I founded none, I've left no epics grand, I've naught of splendor done,— I've not a native land.

The Lamb for erring sheep,— I gave my life for you: To save and feed and keep, For I'm your Shepherd true.

Upon a hill apart, My body pierced by sin— Recall: My bleeding heart For all believing men.

I suffered crucial pain, Oppressed by many foes; Afflicted, tried and slain, Your plagues became my woes.

I bore the blame for all, In silence writhed in pain; I let the sentence fall, And all my life seemed vain.

My death the ransom free, My blood the fountain pure That never fails to be For sin the only cure.

So take the bread and wine, And contemplate the scene. Let love your hearts entwine— My love for you serene.

—Mark Lowry

Silver Creek, Miss.

It is better to fall down on a job than to lie down on it.—C.

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R. E. McP.  
President

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

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Jackson, Miss.

## For Your Scrapbook

"Psychology" or "Tact"—

A woman walked into a store for a pair of shoes. The clerk seated her, and took her measure. "Lady," he remarked, "did you realize that one of your feet is much larger than the other?" The woman left in a huff, and went to another store. A genial clerk met her at the door and seated her. "Madam," he exclaimed, "how remarkable" Notice how much smaller this foot is than the other!" He sold her three pairs.

—o—



R. E. McPHEETERS  
President Dist. 7

We of District 7 are looking forward with eager anticipation to the forth-coming B. T. U. Convention. From every indication this is to be one of the best conventions we have had occasion to attend in many months.

Our beloved state secretary has labored assiduously to make it so.

We are urging our people from this district to attend for several important reasons. For lack of space we can mention only three.

First, the meeting is to be held in Clinton. This progressive little town is dear to the heart of every Mississippi Baptist. With its historical associations, and warm Southern hospitality it is an ideal meeting place. We will all want to spend these days with them.

Second, the information to be given at this meeting is greatly needed. One main reason for the appalling indifference of our people is a lack of information. Do we really know what the B. T. U. is doing in our state? Are we fully conscious of the importance of this work? Our people from the most remote rural station to the large city need to answer these definite questions, and we can do so to our own satisfaction if we come to Clinton.

Third, the inspiration to be received at this convention is a blessing we all stand greatly in need of. Where is the zeal, enthusiasm, and fervor of former days? Are these days of moral laxness and sinful indulgence stifling our spirit? "O Lord, revive thy work in the midst of the years." This is the great desire of our hearts. The inspiration to be received at Clinton will help us to receive again that spirit.

R. E. McPheeters, President.

## Jasper Associational B. T. U. Elects Director

Because he would not be in the county this summer, Mr. J. H. Myrick, director of Jasper County Associational B. T. U., resigned at the

last meeting which was held at Vossburg the first Sunday in April. Mr. Henry Gatewood of Bay Springs was elected in his place. The meeting at Vossburg was represented with delegates from Heidelberg, Bay Springs, Montrose, and Vossburg. A good program was enjoyed consisting of special music, a play by the Bay Springs Intermediates, business, a discussion of a county-wide study course this summer and a talk by Rev. W. L. Meadows of Quitman, president of the State B. T. U. Convention.

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## Port Gibson Has Successful Course

Pastor C. W. Thompson of Port Gibson reports a successful study course with fifty-two taking the examinations. Bro. J. L. Boyd, pastor of Bomar Avenue Church in Vicksburg, was a member of the faculty and contributed much to the success of the school. Brother Thompson is director of the Union Associational B. T. U. and reports a good meeting last fifth Sunday. Union is one of our smaller associations as far as churches is concerned, and one of the larger in area, covering two counties. At that a good attendance from five churches was present at the meeting.

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## Rankin County Director Will Have Full Column in County Paper

Mr. Earl Clark, director of the Rankin County Associational B. T. U., announces that the editor of The Brandon News, a weekly that serves Rankin County, has offered a one column space each week in the paper for any B. Y. P. U. and B. A. U. news items that he may wish to use. Mr. Clark has accepted the offer and each week for an indefinite time this paper will carry a column of B. T. U. facts. This is a fine service on the part of both the editor and director.

—o—

## Hinds-Warren Associational B.T.U.

The Hinds-Warren Associational B. T. U. had its regular quarterly meeting the first Sunday in April at Utica. Utica is about thirty miles from Jackson and about the same distance from Vicksburg, the two cities in the association, and perhaps forty miles from the farthest church. Notwithstanding distance there was a good crowd of 240 "counted" delegates in attendance. Mr. Clifton Tate, director, reports a splendid meeting which was divided in two sections for conference work, the Seniors and Adults in one conference and the Juniors and Intermediates in the other. The next meeting will be with the Bowmar Avenue Church, Vicksburg.

—o—

## President of District 1 Keeps Busy Teaching Study Courses

Along with making a living for his family besides pastoring six churches, A. W. Talbert, president

of District One, finds time to teach at least one study course a month. Recently he helped in a study course in the Canton church with Mr. Clifton Tate, director of Hinds-Warren and Mr. Earl Clark, director of Rankin, also teaching classes. Later he taught a class in the Hickory Ridge church in Rankin County. Miss Shannon Thames of First Church, Jackson, helping in the course, fifty being enrolled in the two classes. New officers for Hickory Ridge Senior Union are: President, Mary Lee Pierce; Vice-President, Leroy Smith; Group Captains, Bernice Smith and Lillie Mullican; B. R. L., Marie Russell; Secretary, Alma Hemphill; Corresponding Secretary, Harold Mathews; Treasurer, Dorothy Mathews; Pianist, Catherine Russell; Chorister, Mrs. C. E. Russell.

—o—

## Goodwater Junior 100% for Quarter

We are glad to report here that Laura Peavy, a member of the Junior B. Y. P. U. of Goodwater church in Smith County, had a perfect record, as based on the eight point record system, for the entire quarter of January, February and March. Laura is a fine helper to her leader, Mrs. E. L. Anderson, and with the help of the other members of the union expects to have an A-1 union this quarter.

—o—

## Program for Union County Associational Baptist Training Union

Place: New Albany Baptist Church.

Time: First Sunday in April.

2:00 P. M.—Song Service: Quartette, New Harmony; Devotional, Willie Lee McClellan.

2:15 P. M.—Business. Announcements.

2:30 P. M.—Junior and Intermediate Drill Work.

2:45 P. M.—"A Good Steward is Faithful." Rev. E. S. Hall.

2:55 P. M.—Departmental Conference Period. Junior and Intermediate Leader, Miss Ara Tate; Senior and Adult Leader, Miss Erin Nowlin.

3:20 P. M.—Play by New Albany B. A. U.—"Farmer Brown's Conversion to the Doctrine of Stewardship."

—BR—

A young suburban doctor whose practice was not very great sat in his study reading away a lazy afternoon in early summer. His man servant appeared at the door.

"Doctor, them boys is stealin' your green peaches again. Shall I chase them away?"

The doctor looked thoughtful for a moment, then leveled his eyes at the servant. "No," he said.—Lippincott's Magazine.

## S. S. ATTENDANCE APRIL 28TH

—o—

Jackson, First Church	1,002
Jackson, Calvary Church	1,042
Jackson, Grif. Mem. Church	792
Jackson, Davis Mem. Church	425
Jackson, Parkway Church	249
Jackson, Northside Church	101
Meridian, First Church	775
Hattiesburg, First Church	638
Brookhaven, First Church	695
Columbus, First Church	748
Magee Baptist Church	257
Canton Baptist Church	223
Kosciusko Baptist Church	256
West Point, First Church	
(4-21-35)	245
Columbia, First Church	517
Gulfport, First Church	510
Laurel, First Church	607
Laurel, West Laurel Church	583
Laurel, Second Ave. Church	338
Laurel, Wausau Church	101
Pine Grove Baptist Church	
(Jones Co.)	121
Mt. Ora Baptist Church	
(Jones Co.)	89
Friendship Church (Jones Co.)	60
Batesville Baptist Church	128
Springfield Baptist Church	
(Scott Co.)	136
Ocean Springs Baptist Church	112

## OCEAN SPRINGS

—o—

Just home from my Toulminville-Mobile appointment. Helpful day. One hundred and seventy-five in Sunday school at Toulminville and 56 in B. T. U. Full house at both services, and seven received by letter. This makes 18 since January first, last.

At Ocean Springs: 146 on Sunday school roll, 133 present; 51 on roll in B. T. U., and 45 present. The work at both places is going well. We are grateful, and will trust Him to lead us on as it may please our Master. We are planning a series of meetings at both places in June. Was at the Baptist Ministers' Conference in Mobile this morning. All reported capacity houses, and the First that some could not get seats. Dauphin Way had 1,600 present in Sunday school, and 301 in B. T. U. Baptists in Mobile are growing and developing at a rapid rate.

Yours for service,  
J. E. Barnes.

—BR—

No mule or church member ever kicked or pulled at the same time.  
—C.

## CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved by N. C. State Board of Health, Pioneer camp of the Carolinas. Popular for 22 years, under same management. Christian, non-sectarian. Altitude 2300 ft. Reasonable rates. Write for booklet.

W. McK. Fetzer, Director, Brevard, N. C.

## Study the Ministry of Healing

during May. Special articles on the subject and suggestive programs are to be found in the Sunday School Builder, the Teacher, Royal Service, World Comrades, Windows of Y.W.A., the Intermediate Counselor and other such periodicals; or you may get literature by addressing the

## SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent  
New Orleans, La.

## AS TO HOTELS IN MEMPHIS

Some of Memphis' hotels, showing location, number of rooms, and rates, are as follows: All Southwide W. M. U. committee meetings will be held in the Peabody Hotel, in which hotel the Southwide W. M. U. officers will also have their rooms. Write directly to which ever hotel you prefer concerning your reservation:

Hotel—Location	Rooms	Rates Single	Rates Double
Peabody, 140 Union	625	\$3.00	\$4.50 and \$5.00
Gayoso, 139 S. Main	300	2.00	2.50 and 3.00
Claridge, 109 N. Main	205	2.00	3.50 and 5.00
Chisca, 270 S. Main	350	2.00	2.50 and 3.50
Parkview, 1914 Poplar	200	3.50	4.50 and 6.00
William Len, 110 Monroe	250	2.00	2.50 and 3.00
DeVoy, 69 Jefferson		1.50	2.00 and 2.50
Tennessee, 80 S. Third	200	2.00	3.00 and 3.50
Adler, 73 Linden Ave.	200	2.00	3.00 and 5.00
Ambassador, 347 S. Main	140	1.00	1.25 and 1.50
Congress, 200 Union	50	1.25	2.00 and 3.00
Forrest Park, 855 Union	40	1.50	2.00 and 3.00
Arlington, 156 N. Main	25	1.00	1.50 and 2.00
Majestic, 184 Linden	50	1.00	2.00 and 2.50

## Apartments and Rooming Houses

Parkview, 1914 Poplar; Forrest Park, 773 Court; Gilmore, 6 S. McLean; Almadura, 175 Stonewall.

Efficiency apartments can be had in any of the above apartment buildings at \$2.50 to \$4.00 a day.

Rev. J. R. Black, Perkins Avenue, is chairman of the Committee on Homes. You may address your communication to him concerning space in an apartment or rooming house. Write directly to any of the above hotels.

## SOUTHWESTERN NOTES

The graduation exercises of the Southwestern Baptist Seminary will be of the week of May 7-10. On Tuesday night the Department of Sacred Music will present "The Redemption." All former students who have sung in the oratorio are invited to be present to help in the presentation. On Wednesday evening the Woman's Missionary Training School will have exercises with Mrs. W. R. White as speaker and Mrs. Jewell Starr Reid, a student from Oklahoma, giving the address for the graduating class in Woman's Missionary Training. The Religious Education Department will have their exercises Thursday night with Mr. Earl Meade, Cliff Temple Baptist Church, Dallas, as speaker and Miss Hasseltine Stallworth of Alabama to speak for the graduating class in Religious Education. This exercise will commemorate the 20th anniversary of the Religious Education Department of the Seminary. It was the first school in the South to offer vocational training and degrees in religious education. Friday morning H. M. Hocutt, a student from North Carolina, will speak for the graduating class in Theology and Dr. M. O. Patterson, head of the Department of Christianity of Mississippi College, will deliver the baccalaureate address. There are 46 to receive degrees at the spring commencement. Twenty-seven in Theology; eleven in Religious Education; four in Music; and four in Woman's Missionary Training. The students from this number represent twelve different states of the Southern Convention.

Mr. Jesse G. Cook and Miss Fannie Mae Wright are two students from Mississippi who will receive degrees at the commencement.

A Southwestern Seminary banquet has been planned for the Southern Baptist Convention to be held at Memphis. It is to be on Thursday, May 16, at the Claridge Hotel on Main and Adams Streets at 12

o'clock. The price per plate will be 75 cents. There will be no offering or collection taken. At the Southern Convention last year were unable to accommodate all those who wished to attend the Southwestern banquet. It might be well to buy your tickets early and thereby have your reservation. The following program has been arranged by Dr. David M. Gardner, President of the Alumni Association:

Music—Directed by Prof. Ellis Carnett.

Invocation—Dr. L. M. Sipes, Little Rock, Ark.

Introduction of Guests.

Lunch.

"Who They Are and Where They Are."

"Seminary Heart Throbs"—Pres. L. R. Scarborough.

Election of Officers.

"Answering the Prayers of Dr. B. H. Carroll"—Dr. Geo. W. Truett.

It is hoped that every state will have a good representation of former students and prospective students at the banquet. Tickets will be on sale at the Seminary Booth in the Convention Hall.

## OUR FLORIDA LETTER

I shall close my work in Florida about April 10 and lecture my way into Memphis, Tenn., for the great Southern Baptist Convention May 5th to 20th. I shall travel by bus and have tentative lecture engagements through Alabama and Mississippi from Dothan to the convention city.

Pastors on this line of travel wanting me to give my lecture, "Jerusalem Under the Turks," in their churches may write me.

There are 56,000 tourists in St. Petersburg, here from every state in the United States. The pulpit of the First Baptist Church—Dr. David M. Gardner, D.D., pastor—is the greatest opportunity in the world.

There are more automobiles in this city than can be found in any town in the world of like size. There

are more "poodle dog women" in Florida than can be found in any Southern state. While in Daytona Beach, I was sitting on "Green Benches," when a poodle dog woman came and sat down by me. The dog sprang on the seat between us, and the woman took her handkerchief, wiped the dog's nose and face and eyes, and put the handkerchief back in her bag. I moved on and wondered how much lower a woman would drop.

Repeal has failed, and if you don't believe it, come to Florida. If you don't believe the Devil "is in the saddle," come to this commercialized, galvanized, machinized, and programized Florida. Confidence and fellowship have long since been forgotten. The dollar is the best known god in Florida.

I have preached and lectured in twenty-nine towns in Florida and have met men and women who have heard me preach and lecture in other states, among them some ex-soldiers who heard me preach in Manila, Iloilo and Cebu. The happiest surprise of all were friends who heard me in Butte, Montana; Boise, Idaho; Sacramento, Calif.; and Salem, Oregon. They were in our meetings in First Baptist churches of these cities and had come to Florida "just to see the state." This was what surprised me. The Pacific Coast, and Western States are jealous of Florida.

May I say that I shall be available after our great convention at Memphis for revival meetings anywhere in the United States. SALVATION BY GRACE AND NOT BY WORKS AND WATER is my revival meeting slogan.

Frank M. Wells,

"The Soldier Evangelist"

St. Petersburg, Fla.

A Christian without stamina is as valuable as an engine without steam.—C.

**Communion Ware of Quality**  
Best Materials  
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## RESOLUTIONS

Adopted by the Magnolia Baptist Church, Magnolia, Miss.,  
April 14, 1935

WHEREAS, brother T. W. Green has voluntarily severed his connections with the Magnolia Baptist Church, effective April 14, 1935, and,

WHEREAS, brother Green and wife's service to the church has been wise, fearless, constructive, and lifting us to higher planes;

THEREFORE, be it resolved that we feel keenly the great loss in the departure of brother Green and his wife. That we extend to them our confidence, love, and prayers into whatever field of service God calls them. We commend them to any field where God's people want able, scholarly, consecrated, and faithful service in the Master's cause.

Committee on Resolutions:

J. H. Price, Sr., Chairman

H. W. Kenna

J. Y. Prescott

J. F. Russum.

—BR—

Dr. Warren L. Steeves, pastor of the Walnut Street Baptist Church, is using the radio in his ministry. Every night at 10:00 he brings a message over WMT, Waterloo, Ia.; a thought and a prayer for the day, and every Sunday night from 10:00-10:30, he conducts a gospel service named, "The Anchorage Hour." To any who hear the program and write him a letter, he will send a copy of one of his books, called "Anchorage."

Sincerely yours,

Warren L. Steeves.

## Mother's Day, MAY 12th

## The BIBLE



S-200 Genuine flexible leather, overlapping covers, extra grained lining, red under gold edges, super Bible paper. Concordance, index, complete chronology, Biblical gazetteer to index, sixteen pages colored maps, 80,000 references and many other valuable helps. 5 3/8x7 7/8x1 1/8 ins. self-pronouncing. King James Version \$2.65

## Give Mother A Book or Bible

## The BOOK

Streams in the Desert  
MRS. CHAS. E. COWAN

What better recommendation of this devotional volume than the fact that it has reached its merited ninth edition! Messages for each day of the year, with selected Scripture, appropriate poetry, timely thought, and choice quotations from writers of note. (O-4) \$1.50



## BAPTIST BOOK STORE

500 East Capitol St.

Jackson, Miss.

## B. S. U. Department

### Ministerial Banquet Termed A Success

On Thursday evening, April 18, the Ministerial Association of Mississippi College was host to the Ministerial Association of Clarke College at a banquet held in the basement of the Baptist Church in Clinton. This banquet is an annual affair with the Mississippi College Association, but this is the first time that an invitation has been extended to the Clarke Association. The two associations have so much in common, and the fellowship was so great that we, the Mississippi College Association, have resolved to extend this invitation to the Clarke Association each year.

The program that was presented under the leadership of C. O. White, present vice-president of the Mississippi College Association, was immensely enjoyed by every one. The high spots of the program consisted of the following:

Welcome address by President Allen; two quartette numbers sung by the Ministerial Wives Quartette; two male quartet numbers; an inspiring talk by W. L. Sewell, president of the Clarke Association; a joke telling contest consisting of the following teams: Dr. Lovelace, Dr. Berry, Prof. Hitt, Dr. Kitchens, Dr. Wallace and brother Eddleman. Our own Dr. Wallace, famous throughout the Southland for his humor and wit won the contest. The installation of the newly elected officers for the term of 1935-36. Brother Carl Talbert of Meridian, newly elected president, gave a challenging appeal for support by the entire association in their attempt to "exalt Christ." The other officers for the year 1935-56 are: Estus Mason, Greenville, vice-president; Chester Molpus, Meridian, secretary treasurer; W. H. Hull, Winona, extension director; Charles Treadway, Hollandale, chorister; M. C. Waldrup Stringer, reporter. The program was closed by talks by Dr. J. E. Wills, Dr. J. F. Carter, both of Clarke, and Dr. M. O. Patterson.

Readers will recall that some months ago a report from the Ministerial Association was given concerning an attempt to hold services at the CCC camps in Vicksburg. We are happy to report that that work has grown and now the Lord has blessed us to the extent of providing transportation to and from these camps.

We covet your prayers as we strive to exalt Christ.

Prayerfully yours,  
The Ministerial Association,  
M. C. Waldrup, Reporter.

### Blue Mountain B. S. U.

Miss Edwina Robinson was a visitor at Blue Mountain College last week. The messages she brought in chapel and at the noonday prayer meetings were helpful and impressive. Conferences were held with students who were interested in the summer Y. W. A. camps which are to be held this summer.

Miss Sara Izard of New Hebron

### NEARING THE END OF THE WORLD?

Matthew 24

By R. E. Morrison,  
Collierville, Tenn.

—O—

The apostles did not think it an unfair question to ask Jesus when he would come back to earth again, and when the world would end. Neither was Jesus afraid to tell them, as far as was in his power, just when these things would be. If we believe He is coming very soon, in the next eighteen or twenty-four months and cause some soul to make peace with God, then great good has been accomplished. While on the other hand if we fear the devil and the thread-bare quotation, "but of that day and hour knoweth no man," and fail to impress upon the world that He is coming quickly, and some soul is unprepared to meet Him, irreparable harm is done.

Thousands believe the Lord is coming in two or three years, but the sad fact is that they have not the courage of their convictions. The threat of a scornful laugh, is the devil's most effective weapon.

As Jesus sat upon the Mount of Olives the disciples came unto him privately to ask him what should be the sign of his coming and the end of the world? He first warns them to beware of false christs, that no man deceive them. In the sixth verse Jesus swiftly passes through a hum-drum monotonous period of history of almost 1,900 years with nothing of importance occurring, merely occasional wars and rumors of wars, which was not considered serious enough to be called trouble. But in the seventh verse, He tells them of the world war of 1914-1918, when He said, that nation should rise against nation and kingdom against kingdom to be followed by famines, pestilences and earthquakes. And in the eighth verse says, that "all these are the beginning of sorrows." Nearly all thinking people believe that our present world-wide maladjustment and malcontent had their beginning in the world war. Then, at present we are living in a time of rapidly increasing sorrow, and we are swiftly approaching the time of being "delivered up to be afflicted and killed." There is arising now, a sort of desperate godless feeling of nationalism and patriotism which will plow through the nations set on uniting their peoples in a super world-wide destruction of human flesh. The saved part of the churches will refuse to endorse or have any part in this gigantic world conflict, and this stand will cause bitter friction to arise between churches and governments.

was elected director of the Blue Mountain College Y. W. A., and Miss Edith Fullilove of Vaiden was chosen as Sunday school director.

The newly elected B. S. U. Council met recently to study and discuss their new duties. Following this meeting the new council members had conferences with the retiring members concerning the duties connected with their offices.

—Juanita Creech, Reporter.

The unsaved part of the churches will represent the "many who shall be offended and betray one another" in tenth verse.

Many of our flock of today are to prove themselves false in the next few months, and false prophets will arise to fill positions which true prophets cannot or will not fill. Preachers who can persuade the people to follow the war lords of the nations will be in great demand and will cause false prophets to arise and deceive many, verse 11.

Crime and corruption is so rampant that love is rapidly becoming cold in Christian people. It seems our work is now coasting with love's motor already cut off. Verse twelve. When the bomb of patriotism and nationalism is dropped into the churches, there will be Christians and anti-Christians. The Christians will hold out until death or till He comes while the anti-Christians will be lost. Verse 13.

It seems there is a great desire among all true preachers to warn the people with this message of an almost immediate coming of Christ, but those most able to tell it, have not the courage to do so. Verse 14.

We are soon to see abominable false prophets stand in our holy pulpits backed by governments as they help to bring persecution to the saints. Desolation will reign where the Gospel of Christ once was preached. Verse 15. Then great tribulation will follow. This great tribulation is to continue until the power of Christian religion is scattered or destroyed. Dan. 12:7.

Is there any way to know just where we are today in regard to the troublous days ahead, and the coming of our Lord? There is. Daniel 12:1 makes it very clear that the "time of trouble" is to come sometime during three and a half years of the rule of the beast spoken of by John in Rev. 13 chapter. How are we to recognize the time of the 42 months, and where it began? By the Bible fact that during that time "no man might buy or sell save he that had the mark, or the name of the beast or the number of his name." When did such a time begin that people could not buy and sell without a mark? Some six or eight months after our last president's election. The NRA blue eagle and its relative organizations. All peoples now must be forcibly and co-operatively affiliated with the great political powers that be in order to get material gain. And the Pope of Rome is the heart of the world's political octopus.

Then, if we are living in the 42 month period spoken of by Daniel in the 12th chapter, John in Rev.

13th chapter, and it began with the NRA then, the great tribulation would be due and over with in the next two years. Jesus says in Matthew 24:29 that immediately after the tribulation of those days shall the sun be darkened, and the moon shall fail to give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This will certainly be no eclipse or "meteoric shower" such as occurred in times past. But He will utterly blot out all light before appearing, that there be no light but the light of His own glory. Only the twenty-four hour day and the sixty minute hour of the time of His coming is shut up from our knowledge. He has plainly marked the forty-two month period so that we can recognize it. The tribulation is come during the forty-two months and Jesus is to come immediately after the great tribulation.

—BR—

"How do you feel," asked the doctor, called to see a seamstress. "Oh, sew, sew, but I seam worse today. I have stitches in my side that ought to be ironed out." The doctor said, "You will mend soon."

—O—

A lady went to the bank to deposit "Ladies Aid" money. The cashier thought she said "egg money" and said, "The old hens must have been scratching around quite a bit."

—O—

Sam—They say that when people live together they get to look like each other.

Lisa—In that case you can consider my refusal final.—Ex.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

**CAPUDINE**  
for  
**HEADACHE**  
due to functional disturbances

CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

## GROWING AT LELAND

We closed a fine School of Missions here on Friday with an average attendance of 116 for the five nights. Dr. and Mrs. J. F. Tull of England, Ark., Mrs. C. R. Pugh, assistant superintendent of the Baptist Children's Home, Monticello, Ark., and Mrs. Enoch Miller of West Point, Miss., were the visiting members of our faculty. They rendered splendid service and our people are grateful for their visit. Inspirational addresses were brought by such able brethren as Tull, Eavenson, McMurtry, Crittendon, and Goodrich. Our people were inspired and edified by their missionary messages.

We began our second year with the good people of this church last Sunday. During the past year one hundred members were added to the church, thirty-seven of these coming by baptism. The church raised \$10,018.54 for all causes, \$3,224.91 of this amount went to the Cooperative Program and our various missionary causes. The local W. M. U. raised an additional \$856.48 for all causes. During the past year we have enrolled 65 members in the Baptist Hundred Thousand Club. It is easy to tabulate such material gains. We hope that we have made like progress in spiritual growth and in the development of Christ-like character.

We enter the second year of our services with the conviction that we were led to Leland and Mississippi under the direction of the Holy Spirit. We contemplate many happy years with the Lord's people in this constructive, forward-looking, and missionary church.

Fraternally yours,

E. H. Westmoreland.

Leland, Miss.

—BR—

## CLOVERPORT, KY., BAPTIST CHURCH

On Sunday, March 17th, our pastor, Rev. G. C. Sandusky began the sixth year of his pastorate of the

Cloverport Baptist Church. Following brother Sandusky's morning sermon, Judge R. L. Oelze gave a brief review of the last five years. He spoke of brother Sandusky becoming pastor of the church soon after the removal of the L. & N. R. R. shops from the town, but in the face of discouragements, the work had gone forward. He spoke of the good audiences, harmony, etc., and voiced the appreciation of the church for the pastor and his family.

At the evening service the choir, after brief words by the director, W. A. Roff, dedicated a special number to the pastor. During the B. Y. P. U. general assembly period, there was a program given in honor of the pastor and family, in which all five of our B. Y. P. U.'s were represented. At the close of this interesting program a cake with 5 candles was presented to Mrs. Sandusky.

Brother Sandusky preaches the pure gospel of Jesus Christ. We believe that his coming here is of the Lord and he and his family have the love and confidence of the church.

Brother Sandusky's evangelistic work in this and other counties has been richly blessed of the Lord. 129 members were added to the four churches where he held revivals in 1934.

To our Father be the glory. Pray for us.

—W. A. Roff, Supt. Baptist S. S., Cloverport, Ky.

—BR—

## HEALING THE SOUL AS WELL AS THE BODY

In a Christian hospital all who minister to the patients are interested not only in healing the body, but in the healing of the soul as well.

Sometime before the holidays a man past middle age was brought to the Baptist State Hospital suffering from a gunshot wound in the knee in which infection had developed. He suffered intensely, and it seemed every means used to rid

the wound of infection was of no avail. At times when he had relief from suffering our religious worker talked to him, and to others in the ward, of salvation, and read from God's word. While he did not resent the interest in his soul's welfare, he would always say, "Yes, sometime I expect to become a Christian, but not now."

As days passed, though very little was said of salvation, one could see his interest deepening, and he would seem so glad to have the Bible read to him and prayer offered. Though suffering greatly, he would smile and say, "Come in whenever you can, for I feel that hearing the Bible read, the prayers, and talks do me good and always make me feel better."

Days and weeks passed and he grew continually worse, and the surgeons saw that nothing would save his life but amputation of the leg. After the operation he grew much better, and one day, on entering the room I saw by the smile and changed expression on his face that he had accepted Christ as his Savior. He was only too eager to tell of it and to tell how happy he was. The supervisor on the floor said one day, "There is no doubt that this man has been truly converted, for he is so changed, always so pleasant and bears the pain without murmuring."

As weeks passed, they took him home practically well. One day, some time after this one of the student nurses at the noon-day prayer meeting announced that

word had come that Mr.— was critically ill, and there was not much hope of his recovery. Another student nurse said softly, "Word has just come that he is dead." All felt saddened by the news. Then one of the nurses said, "O we are all so thankful that he was converted while here and left our doors a saved man." Thanks be to God for our Baptist Hospitals where the soul is cared for as well as the body.

—BR—

## THREE FUNERALS IN THREE DAYS

—O—

On April fifteenth at Lorena Baptist Church we buried Mrs. Blanche Hawkins Craft. Blanche was one of our best Christian women, suffering long, patiently and hoped for the end to be delivered from her sufferings. I was assisted in the funeral by brother G. T. Henderson.

On April 16th at Goodwater church we buried brother Albert Tullos. I was assisted in the funeral by W. L. Meadows, R. C. Bounds, J. J. Roberts, C. O. Estus and H. D. Hawkins. He was a good man, had many friends and was loved by all that knew him. He was a deacon of Harmony church.

On April 17 at High Hill church I buried Kate Hester. She died at Forest very suddenly. She was also a woman with great faith in the Lord.

—D. W. Moulder.

—BR—

Retrenchment for self-expansion for Christ.—C.

## TRI-STATE COACHES

## Dependable Service

JACKSON — MERIDIAN — BIRMINGHAM — ATLANTA

2:00am	9:00am	2:20pm	9:30pm	Jackson	7:15am	10:15am	4:00pm	10:30pm
5:00am	12:00pm	5:20pm	12:30am	Meridian	4:15am	7:15am	1:00pm	7:30pm
11:50am		10:30pm	5:30am	Birmingham	10:30pm		7:30am	1:15pm
6:45pm		5:45am	1:00pm	Atlanta	1:30pm		11:59pm	8:00am

## FREE Trip To Southern Baptist Convention

AVOID TRAFFIC DANGERS, PARKING TROUBLES, DRIVING FATIGUE, TRAVEL COMFORTABLY BY TRAIN, AND AT NO COST TO YOU

Memphis, Tennessee, May 14-17

## HERE'S THE PLAN

In cooperation with the Illinois Central and Gulf Mobile and Northern Railroads we offer free round-trip tickets for sending in subscriptions at the yearly rate of \$1.50. Four, six and eight month subscriptions count proportionately. Opposite each town is the number of yearly subscriptions required for the free ticket. Send us the number of subscriptions, naming the station from which you wish the ticket and a round-trip ticket will be mailed you.

Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	18	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Sumner	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
Forest	20	Lucedale	30	Raymond	19	Yazoo City	16

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